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Vol. III

NORTH STAR MISSION.

ALASKA,
WASHINGTON TERRITORY, BRITISH COLUMBIA.

GO YE INTO ALL THE WORLD.
Mark xvi:15.

He taught
the people



out of the
ship.—Luke
v:3.

BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY WHICH SHALL BE TO ALL PEOPLE.
OCCUPY TILL I COME.
Luke xix:13.
Luke ii:10

AND WHEN THEY SAW THE
STAR
THEY REJOICED WITH EXCEEDING GREAT JOY.
Matthew ii:10.

23793



ROCKY MOUNTAIN PRESBYTERIAN.

A HOME MISSIONARY PAPER.

PUBLISHED MONTHLY BY

Rev. Sheldon Jackson, D. D.

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Denver and Cincinnati, May, 1880.

REV. THOMAS CROSBY, of Fort Simpson, B. C., on the 23d of February, received twenty Indians into the church on confession of their faith and baptism. He has now twelve girls in the Home, established on a similar plan to the McFarland Industrial Home at Fort Wrangel. He reports the arrival of a number of Tongass people, for molasses to make rum. They all agreed that they would do differently, if they had a teacher. How long must they wait?

ALASKA.

Many of the societies will be glad to know that we can now offer at the low price of \$1.50, a book, illustrated, which can tell them "all about Alaska"—an inquiry frequently made—written by Rev. Sheldon Jackson, D. D., in the earnest, graphic style so marked in his addresses, which, so eloquent with fact, always thrill an audience. The reading of this book can not fail to arouse attention to the needs of this far-distant part of our land.

Denver and Cincinnati, June, 1880.

We would call attention to Mrs. McFarland's appeal for \$100 to purchase a large canoe for the use of the mission school. She speaks of it as a "luxury." We think our readers, if they should visit that country, would consider it a "necessity." In a land where there are no horses and carriages, and no roads for them to travel on, where almost the only mode of conveyance is a canoe, it will readily be seen that such becomes a necessity. The money can be sent to this office. Sabbath-schools will take notice. Who will help buy a canoe?

IMPORTANT APPOINTMENTS.—The Board of Home Missions has recently commissioned Rev. F. S. Blaney, of the last class at Princeton, for Chitkat, Alaska; Rev. Thomas Thompson, of Pennsylvania, and Rev. S. D. Fulton, of Texas, for New Mexico; Rev. Arthur B. Cort and Rev. Wm. C. Cort, for Utah.

REV. S. H. YOUNG and Rev. G. W. Lyons recently made a canoe voyage to the Hydahs, in Alaska.

The religious press has given pleasant words of commendation of "Alaska and Missions on the North Pacific Coast." It should be in every Sabbath-school library and mission library in the land. New York: Dodd, Mead & Co. Sent postpaid for \$1.50.

A CANOE FOR FORT WRANGLE, ALASKA.

BY MRS. A. R. MCFARLAND.

I want to have a talk with the little folks who read the ROCKY MOUNTAIN PRESBYTERIAN. Do you know, children, that we have no roads in this country, and no horses and carriages or wagons? Fort Wrangle is on Wrangle Island, and the only way either the missionaries or children can get out for recreation is on the water. We have felt, ever since coming here, that the Mission should own a canoe. But the question is, how are we to get it? My object now, is to know how many are willing to help us buy one. Such an one as we need will cost (\$100) one hundred dollars. We want it to be the property of the "Home," so we can have it to take our girls out whenever we can go with them. It would be good fun for you could you see my girls

paddle a canoe. They do it with a will. I know of nothing that would give us all so much pleasure as to feel we owned a craft, and our friends will make us very happy if they will help us to buy one. Any one who wishes to help us can send their contributions direct to me.

Miss Dunbar and I are willing to give \$10 apiece toward it, and I think we can raise \$10 more here. That will be \$30; pretty good start, is it not? We will look anxiously for responses, and will not be offended if the older persons help us too. Now, who will help us to this luxury?

1 **Denver and Cincinnati, July, 1880.**

SITKA, ALASKA.

BY MISS OLINDA AUSTIN.

After my arrival here it was thought best not to commence my school until the Indians should invite me. I had not long to wait, however, for while father was holding his Russian Sabbath-school, about sixty Indian men and women came in. They expressed a wish to make my acquaintance and have me commence school. I took thirty of them to one side of the room, where there was a blackboard, and wrote on it the Lord's Prayer. Then, taking Indian Bob for an interpreter, I explained to them. Mr. Brady taught the others in a similar manner. There are two tribes living in the village. We visited one of the chiefs named Anna-hoots and some of the influential members of his tribe, and informed them that on Monday, April 5, I would open the school. Captain Beardslee, who has shown us much kindness and who accompanied us, said that they should use a little soap and water upon the children before sending them to school. The hint was effectual, for the children came looking very clean, indeed. Some of them had clothing on, but most of them had only blankets. To-day I had one hundred and three boys and girls, and then some of them wanted to know if the men and women could not come also. But I said they would have to

wait awhile. I want to give the most attention to the children. I think I will try and arrange it so that on certain days in the week I can devote an hour or two to the grown people, they seem so anxious to learn. I must tell you of a Mrs. Holyrood, an Indian woman that is married to a white man. As she can talk English, it was thought that I could obtain her services as an interpreter in the school. I told her that I had come to teach the Indians to read and sew and be good, and wanted her to help me. She seemed perfectly delighted, and said she was so glad that they had some one to teach them, as they wanted to be better. Upon Captain Beardslee offering to pay her a salary, she declined, saying that she would willingly help me, but that she would not take any money for doing it. She was only too glad to help me. The Indians very much addicted to making from molasses a kind of rum which they call Hoochinoo. They only need an empty oil-can, the molasses and a fire, and they will soon be very drunk, indeed. Now, it is utterly impossible to break up these stills entirely, as they are so small that the Indians can easily carry them under their blankets and no one is any the wiser for it. Last Friday Captain Beardslee noticed the peculiar blue smoke in the Indian village that indicated that they were making Hoochinoo. He immediately sent over his Indian police, who found and destroyed over two hundred stills; but not before one of the squaws had become so intoxicated that she died soon after.

The same day one of the Indian women came and wanted to know if they could attend church on Sunday, as they wanted to prepare their clothing beforehand. Consequently, on Sabbath about eighty of them were present. Some of the officers on the ship came over and helped us sing. The Indian women were dressed in calico, or plaid woolen dresses, shawls and bright handkerchiefs on their heads. With a few exceptions, they are well supplied with clothing, but the children are really destitute.

Some of the ladies here have kindly offered to make up aprons for the children, which are to be kept in the school and to be put on every morning upon entering the school and taken off when they leave. The children are very apt. Some of them read a little, and it will not be long before they will be able to have books. They take great delight in singing, and I do hope that we will soon be able to have an organ, however small.

Denver and Cincinnati, August, 1880.

MINNIE AND KATIE, two of the inmates of the McFarland Industrial Home, recently made a public profession of their faith, and united with the church at Fort Wrangel, Alaska. The many friends interested in that mission enterprise should make constant prayer that the girls enjoying its temporal advantages may also become Christians, and thus be prepared hereafter to establish Christian homes.

REVS. YOUNG AND LYONS were absent seventeen days in a canoe voyage of 400 miles, visiting all the leading Hyvah villages on Prince of Wales Island, Alaska.

EARLY FRUIT IN ALASKA.

BY REV. S. HALL YOUNG.

Died, February 22, 1880, at the Industrial Home for Girls in Fort Wrangel, Alaska, Hettie Kooseetke Whitley, aged about eight years.

Listen to the story of this brief life and thank God for a brighter lot. Little Kooseetke's father and mother, though of aristocratic families of the Stickine tribe, were both notoriously vicious. They both engaged continually in the manufacture of hoochenoo—that vilest of all strong drinks. She was a witness of frequent drunken quarrels, and often had to fly with her mother from the insane fury of her father.

Kooseetke, in addition to these troubles, was often sick with inherited disease, and met with two severe accidents, once falling down some steps and injuring her chest, and at another time falling in such a way as to injure her spine. From neither of these did she ever fully recover.

Last summer while her parents were making hoochenoo at their lonely fishing-place, a day's journey by canoe from this town, the father in a drunken rage shot his wife dead before the eyes

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of his little girl, and then, in spite of the piteous cries and entreaties of the child, tied a rope around her mother's neck, and towed her through the water behind his canoe to Fort Wrangel. Here the brutal wretch openly defied all attempts to bring him

to justice, and fortified his house against all attack.

The terrified, sad-faced child became an inmate of the Home, and received the name of Hettie Whitley. Love, kindness and the cheerful companionship of the children wrought its change upon her face, but there was always that scared, suffering look, as of a hunted animal wounded to the death. She never rallied from the effects of that dreadful nervous shock. Even her smile was sad and fleeting.

Often in the night she would awake screaming with fright or pain. Her appetite failed, her limbs began to be paralyzed, and her muscles to contract, and her body wasted away. Patient and quiet, few realized how much she suffered. Though safe in the Home, for awhile her father kept her in fear, trying to get her away. But the friends of the murdered woman besieged the murderer in his house, and for three months Hettie knew that there was a daily attempt to kill her father. At last, on that bloody day, the fourteenth of January—when our noble old chiefs Towaat and Moses were killed by the Hoochenoo tribe—Hettie saw from a window of the Home the killing of her father by her mother's relatives.

Hettie continued to grow worse. Walking became difficult, and her disease more painful.

On Saturday, February 21st, she had a violent attack—a nervous spasm. Dr. Corlies tried, but could give her

little relief. About midnight she rallied and the pain seemed to leave her. Miss Dunbar, to whom she clung with all the strength of her love, and whom she would not permit to leave her sight, gave her some of the bright cards sent to the mission, and Hettie gave each of her friends a little keepsake, setting aside for Mrs. McFarland some of the prettiest.

She expressed her love to Jesus and said that she had no fear of death. From this happy hour of consciousness and rest, she sank into a stupor, out of which, at nine o'clock Sabbath evening, her Savior called her. Beautifully arrayed for her long sleep by the loving hands of the ladies of the mission, the happy look of peace and health came back to her face, and she lay as in a restful sleep.

If the Home could do no more than bring such a storm-tossed life back to the quiet harbor of such a death, its mission was a noble one. But when you know that many of the inmates are saved from similar scenes, to be trained up to noble womanhood, you can all see how our hearts are wrapped up in the success of this noble institution. Pray and work to save these children.

Curiosities from Sitka, Alaska.

There have just come to us, from this far-off point, below the setting sun, so far as our office is concerned, some really beautiful articles, given by the children in Miss C. A. Austin's school, in order to procure clothing for themselves. The table-mats are finely woven of colored grass; there are some odd little boxes, and, above all, some toy hats. All would pronounce them to be "eunning." One Alaska doll has come all dressed in furs to her chin; not very appropriately to this summer weather.

We should be glad to receive fancy prices for these articles, in view of the object for which the money is to be spent. Please write to Mrs. M. E. Boyd, Treasurer, 23 Centre Street, New York.

That Canoe.

Of course the first response for the canoe is from a boy. Hear what he says:

ROSEBURG, PERRY CO., Pa., June 12, '80.
Rev. Sheldon Jackson, D.D.:

DEAR SIR—I am eleven years old. I have twenty-five cents, which I earned picking potato bugs. They are *your* kind of potato bugs—Colorado bugs—which have spread all over the country. I send this money to you to help

buy a canoe, or boat, for Mrs. McFarland's school in Alaska.

Who will say now that the Colorado potato bugs are of no use? If it had not been for the bugs I would not have gotten the money, and if I had not gotten the money there would have been twenty-five cents less sent to Mrs. McFarland for the canoe in that far-away Alaska.

I saw Mrs. McFarland's appeal in the ROCKY MOUNTAIN PRESBYTERIAN, sent to my father because he is a minister. I like it very much, and think it does a great deal of good.

I wish every boy in our country

would pick potato bugs on behalf of missionaries. I wish I could give more, but I am too poor. May God please make potato bugs send the gospel all over the world. So far as I know, this is all they are good for.

I thank you for calling my attention to the wants of Alaska.

Your friend,

ROBT. A. HAMILTON.

Let us hear from more boys who are ready to help the Alaska school-girls to a canoe ride.

Letter from Miss Austin, Sitka, Alaska.

The school is still progressing rapidly, though some falling off owing to the Indians going away to fish and hunt for the summer.

We are in great need of furniture, and as we intend to use the same room for church and school, the furniture would answer for both purposes, and could be made here at less expense than to be sent from New York. We are also in great need of clothing. The children have very little except their blankets; calico, unbleached muslin, cheap gray flannel, and material used for overalls, would be very acceptable indeed. We have been obliged to close the sewing-school for want of materials.

You would be surprised to see how rapidly the children are learning. I have a large class who read very well from the blackboard, and are very anxious to have books. I do hope we will be able to get them before long. One

of the Indian men, although understanding English very well, could not read a word when the school was first opened. He is now reading in the First Reader. He has been trying very hard to write nicely, so I gave him a slip of paper and told him I would send it on to New York, if he wrote his Bible verse well. You never saw any one so perfectly delighted in your life.

[The verse was John iii. 16. The writing was really excellent. We wish we could give a fac-simile.—ED.]

Mrs. Lyons (the missionary's wife) comes into the school in the afternoon and has a class of boys, and says it seems as if she could see an improvement in them every day. I send you this mail some Indian articles which were given by the children to help pay for their clothing. Mrs. Capt. Beardsley has sent for some combs, soap and towels to keep the children clean. I am greatly indebted to both the Captain and his wife for many kindnesses in my missionary work.

A CENSUS of Sitka, Alaska, taken April 25, 1880, shows the population to be 450, exclusive of the Indian population. Americans by birth—69 men, 11 women, 31 children; citizens by naturalization—83 men, 14 women; by treaty—123 men, 133 women and children. The following are the nationalities of the foreign born: Ireland 31, Scotland 3, Germany 15, Austria 6, Canada 4, England 12, Turkey 1, Finland 1, France 1, Norway 2, Switzerland 1, Newfoundland 1, Sweden 1.

BEARING FRUIT.—“*Dear Brother*:—I have read your book on Alaska, and am much interested in the work there. Herein I send you check on New York for \$100, for use of Home Missions in Alaska. Yours gratefully.” Another sent his check to the Woman’s Executive Committee for \$1,000.

SITKA, ALASKA.

BY MISS LINDA AUSTIN.

I commenced my school, April 5, in one of the rooms in the guard-house, with one hundred and three children, and before the end of the month had as many as one hundred and thirty, and one day one hundred and fifty.

I am surprised to see how rapidly the children have advanced considering the want of material. Four blackboards (two of which were used for tables), forty slates and pencils, and sixteen benches were all the school contained. Notwithstanding these difficulties, they all learned the alphabet, and a great many words of five and six letters. During the week they also learn at least one new verse of Scripture to recite to their pastor Sunday. Eighteen or twenty of the children are now reading in the first reader, and others are ready to begin as soon as we obtain books. We have but two at present, and it is rather inconvenient for the children to study their lessons, with so few books. The other day, as Captain Beardslee was walking on the beach, he saw a canoe with two Indian boys in it, and, as they were talking pretty loudly, he stopped to listen to their conversation. One of them was

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teaching the other the Lord’s Prayer, in exactly the same manner as I had taught him shortly before. Some of the older ones bring lead pencils and paper so that they can copy the ob-

ject lessons to take home to their parents that they may see what they are learning.

July 10.—We have moved the school to the hospital building, as the accommodations are much better. We have now one large room and two wash-rooms, one for the boys and the other for the girls. This is a source of great delight to the children. The first day they commenced washing, one of the boys did not come in till quite late; he seemed perfectly astonished to see the children looking so clean and nice. Finally he exclaimed, “Excuse me, I guess I go and wash too.” When he came back he said, “I look better now, don’t I? My face looks clean now.” This was one of my greatest reasons for moving, as the scholars would come to the guard-house looking very dirty indeed, and there was no place to wash them. I had no trouble whatever in having the place cleaned, as Captain Beardslee very kindly sent his men over to do all the hard work, and the children themselves were all anxious to help me.

A great many of the Indians are now away for the summer, which they devote to hunting and fishing, but I expect a very large school in the fall. There is a great work to be done here, and I hope we will be able to obtain means to carry it on. The Indians, even the very oldest, are like children; you have to show them how to do everything, even to keeping clean. The ranche is very dirty indeed, and I intend to go in every house and help them to clean them up as best they can, as they do not even own a broom. I wish I were able to make every one of them a present of one, and a pail of whitewash, for I know they would profit by it, as they are very anxious to live differently; in fact, one of them told me that the Indians had been talking among themselves, and they said they wished I would keep the boys and girls all the time, so that they might

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grow up like white children.

I earnestly pray that God may waken up some of the people, who live in pleasant homes, to try and help these poor little children who are so anxious to learn and live like we do, and who have so few advantages. Some of them come to school with only a blanket, and a shirt made out of salt-bags.

FT. WRANGEL, ALASKA.

BY REV. S. HALL YOUNG.

JUNE 17, 1880.—We, *i. e.*, Miss Dunbar, with six of the larger home girls, Mrs. Young, baby Susie and myself, are about landing at Ft. Simpson, whither we have come for the double purpose of recreation and studying their methods of work.

Dr. Corlies and his family started yesterday to do educational and missionary work among the Tacons. They went by canoe and will remain two or three months.

Mrs. Dickinson also started yesterday with her husband for the Chilcat country. He is to take charge of a new trading-post and she will open a mission school.

A Mr. De Groff, who came out from New York City, has taken charge of a similar store among the Hoochenoos, on Admiralty Island, and will also do mission work as he has opportunity.

Sarah Dickinson is in the "Home," and Willie is under my charge for the present.

July 10.—We had a most pleasant visit at the British missions, and were treated with the greatest cordiality. I have sent the Board a lengthy report concerning our new mission to the Hydhas. By building a new town not

far from their villages, and at the same time holding services in the old villages until the people could be gathered into the new place, we could establish a second Metlahkatlah with improvements.

The Hydhas themselves are ready to assist in establishing a self-supporting mission and building an American town. The place selected for the mission is more favorable than either Ft. Simpson or Metlahkatlah. From these

missions as centers, all the neighboring tribes can easily be reached.

We spent a Sabbath at Ft. Simpson, where I baptized the infant daughter of Rev. Mr. Crosby. The girls of the Home never had so much respect and attention paid them before. On Tuesday we started in a canoe for home, with the warmest regard for Mr. Crosby and his people.

Stopping at Ft. Tongass, we found the two principal chiefs, Kinanook and Elbert, at home. I held two services in Kinanook's house. The Tongass people want instruction, but are reluctant to receive it from Ft. Simpson. They have for some years rapidly declined in numbers, and I believe in moral character. It is a principal point for the manufacture and sale of Hoochenoo.

One woman instructed at Metlahkatlah holds a little Sabbath-school every Sabbath, but complains that the people will not listen to her. They probably number altogether about 300.

We had head winds nearly all the way to Ft. Wrangel and were eleven days making the passage. We nearly ran out of provisions, and the last two days lived almost entirely on venison and coffee, the latter without milk or sugar. The weather was beautiful but hot, and faces and hands of whites and Indians were all of a color. We reached home on the 3d of July. The latest news reports Mrs. Dickinson at Hoochinoo, where her husband was assisting on the store. They expected soon to go on to Chilcat. Several Chilcats were recently here and promised to aid and uphold her in her missionary efforts.

She needs primers, first readers and cards for beginners.

Dr. Corlies reports that he and Mrs. C. have opened a school with fifty pupils at the mouth of the Takoo River. They live in a tent and will follow the Indians to their salmon fisheries.

SITKA, ALASKA.

BY REV. G. W. LYONS.

The mission at Sitka has a good many drawbacks, but we are all hopeful and

encouraged. A good many of the Indians are away now at their hunting and fishing camps, consequently the attendance at the day-school and the Sabbath service is not as large as it has been; but it is very good at both. Miss Austin is not only interested in her school, but has succeeded in interesting the scholars very much, and is certainly doing good work. Our Sabbath services consist largely of singing, of which the Indians are very fond, reciting the Lord's Prayer, and other portions of Scripture, accompanied with what explanation and application we think they can understand. As soon as possible we wish to be able to speak to them in their own language.

We have moved the Indians to the old hospital building recently, where we have a good room for all our meetings. Captain and Mrs. Beardslee have helped us very much. In fact, they have fitted up this room. They sent their men from the ship to scrub and clean and whitewash. They also fitted up a washroom for the boys, and also one for the girls. All are anxious to wash and clean up, when they come in, needing soap and water. This room needs benches and tables. Glass is needed for the windows. We will be obliged to get wood for winter use, and the sooner we get it the cheaper. We need an organ very much. What society will be so kind as to furnish us with one? Sabbath-school papers can be used to good advantage. How many Sunday-school children will save their papers after they have read them, and wrap them up carefully and send them to us? Who knows but some paper you send may be the means of leading some little Indian boy or girl to the blessed Savior? We are anxious to have everything in good trim, so that when the Indians have all gathered in for the winter, we can push the work forward without interruption.

The work needed is arduous, and we must not be discouraged if great results are not immediately perceptible. Yet the promises of Jehovah encourage us to ask largely at his hand.

Pray for us, friends and brethren,

that we may be sufficient for these things, that all needed means and grace may be poured out, and that these darkened minds that are looking for the light, may soon be led to the Son of righteousness.

JULY 12, 1880.

Denver and Cincinnati, October, 1880.

On the evening of Thursday, August 5, three years from the opening of the mission, the McFarland Industrial Home moved into their new building. It was an occasion of special thanksgiving. Twenty-two girls are enjoying the advantages of the Home. Let continued prayer arise that they may all become members of Christ's family.

REV. S. HALL YOUNG is spending two months with the Chilcats, Alaska. A suitable minister would find an inviting field among them. Address Drs. Kendall and Dickson, 23 Centre Street, New York City.

THE ALASKA INDIAN DOCTOR

BY REV. JOHN G. BRADY.

The Indian doctor is called *ischt* in his own tongue, and *shaman* in the Russian. When a male child is born with a curly lock of hair, it is a sign that he is to be a doctor. He is carefully fostered by his parents and friends. His hair is not cut nor combed, nor is he allowed to eat clams, crabs or any beach food. It is seldom that an infant is born with the desired curly lock. Years ago the credulous were deceived by designing relatives who would present the child with a curl made by hand. It is seldom that a boy with a genuine curl makes his appearance. There are others who aspire to the position and influence of doctor. When one dies, an Indian will go upon the roof and call for the yake or demon who dwelt in the body which is now lying in state and surrounded by mourners. If he comes he will be apt to enter into one of the young men who are standing around the corpse. He falls as if he were shot dead. This is the sign that the old doctor's demon has entered into the man. He is taken off to one part of the house and cover-

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ed with a blanket. He pretends to be wholly unconscious. There is a tacit understanding between the man who calls the yake and the one into whom he is supposed to enter. Sometimes a Indian will fall so violently as to injure his head. This has its proper effect upon the bystanders. Others who have neither curly hair nor are possessed, become doctors. Often a nephew, the doctor's sister's son, is the favored one. All candidates must endure the test. When the proper time arrives the person who is to be initiated goes to the tomb of a doctor whom he chooses as a sort of patron. He is attended by two watches of relatives, four in each. The test is an absolute fast for eight days. He sleeps one or two nights in the dead-house. The watchers are to see that he does not break his fast. He is allowed the use of tobacco. These persons who guard him are usually relatives. While he is fasting he makes up his songs which he will sing when called upon to cure a sick person. His guard learn the same songs, for they are to be his attendants in the future when he practices his arts.

WHAT BOYS CAN DO.

HOLLIDAYSBURG, Pa.

April, eighteen months ago, we organized a band of seven members called the "Alaska Club," each boy pledging himself to five cents a month for the education of an Indian boy. Mrs. F. and myself have the general supervision as they meet alternate Saturdays at our houses; but the boys manage the meetings themselves. As you suggested in the ROCKY MOUNTAIN PRESBYTERIAN, they read a portion of Scripture, sing a hymn, then have the Lord's Prayer. Business matters are then attended to. We talk of the trials of the poor Indians, the boys often expressing individual opinions on the subject. One boy, whose parents are not professing Christians, has not missed a meeting in eighteen months. Another boy has an *old hen* and sells her eggs. The boys read from the ROCKY MOUNTAIN PRESBYTERIAN and adjourn

with the "missionary hymn." Forty-one dollars we have sent in that time. Ladies must work as well as pray to have the meetings a success, cheer the boys, encourage them in their work and always be at the meetings promptly, and soon they will find everything

moving along cheerily and successfully. "The festival" they managed themselves, and carried cream from quite a distance to make ice-cream.

I had sent \$27.50 to Mrs. Boyd, the boys desiring it should go to furnish books, maps, etc., for the school at Sitka, Alaska. We will now keep the balance of our money until the close of the year.

I trust God will be with us as in times past. Yours, very truly,

C. H. J.

P. S.—I should have said our number has increased to eleven members, not all as prompt as they should be, yet we must not complain, as they always pay up back dues.

Denver and Cincinnati, November, 1880.

THE larger pupils in the McFarland Industrial Home, Alaska, have committed half the Shorter Catechism. They have also read in course, and had explained to them by Miss Dunbar, the four Gospels. Five of them have united with the Mission Church on profession of their faith.

ASIA is not so difficult to reach, or so much out of the world, as some of the Home Mission stations of our land. The new mission station at Chilcat, Alaska, is dependent for its mail on chance vessels. The Moqui Mission is 120 miles from the post-office, across an unsettled country. A box of missionary clothing, sent last December to the Zuni Mission, only reached them on the 18th of September of this year, being nearly ten months on the way. The Zuni Mission is also rejoicing in the arrival, after many months of travel, of a cabinet organ and a sewing machine, and hearty thanks are extended to the kind donors thereof. *A bell is greatly needed.*

A SAW-MILL WANTED.—An incident in the experience of a missionary in New Guinea is just now applicable to the want of a saw-mill in Alaska. No general ap-

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peal for small sums is made, but perhaps some wealthy man or woman will furnish the \$2,000 needed. The offer can be made to this office, when full particulars will be given. The New Guinea missionary writes:

I have a very lively recollection of our visit to the vicinity of the Fly River. When you are surrounded by two hundred natives, and those cannibals, armed with poisoned spears and arrows, and your boats are high and dry on a mud bank a quarter of a mile off, it is not a very poetical feeling that you experience at such a time. Those who were immediately around us wanted us to sing, and there we were sitting on a log, singing, "O'er the gloomy hills of darkness." I am not very sure that we kept good time, because we had one eye on the boats and the other on the natives, and we were longing for the rising tide. Many of the natives were armed with poisoned spears and arrows, and we knew that there were currents and mud flats and sand banks along the coast, and we accordingly felt that whether the Society had had steam or not before, the time had now come for a small steamer, and that we ought to have in some form or other steam-power to commence our work in that great island. I came home with these ideas, thinking, like most young men, that I had only to lay them before the directors and they would see the advisability of the thing at once. Well, the directors listened very respectfully, as they always do, and when they heard the whole thing they shook their heads very doubtfully, as they generally do. It was a question of steam, and they could not see it. But you know ladies are proverbially farther sighted than gentlemen, and much quicker

in perception. When I went to Dundee, and was staying there with my respected hostess, she got to take an interest in the matter. The fact was we had New Guinea for breakfast, New Guinea for dinner, and New Guinea for supper, and by the natural law of assimilation she had a good deal of New Guinea in her composition. The end of it was, that, after mature consideration of course, she said: "I will write the directors and tell them that I will provide the sort of steamer they think best for opening up the country." Well, that letter had a wonderful enlightening effect upon the directors. Very much more so, I fear, than many of our letters from the mission field. They all began to say at once that really steam was a very necessary thing after all. So the little Ellangowar was purchased and equipped, and made her way steaming out from England through the canal to Australia, and began her work.

ITEMS FROM SITKA.

Difficulties and discouragements abound here. However, we came expecting to find them, and that which concerns us most now is how to meet

and overcome them. The first impressions that Indians receive from their white brethren are frequently unfavorable. The first impressions are usually the most lasting, especially when they are renewed by every-day experience. A goodly number of the whites here care, or seem at least to care, nothing for their own souls, and of course it would not be expected that they would care more for the souls of the poor Indians. They set before them constant examples of drunkenness, and hire them to indulge in the lowest vice. There seems to be indeed slight hopes for a change for the better in the case of those most advanced in life; and certainly there would seem like almost as slight a chance for hope in case of the younger ones being brought up amid such surroundings. But we have hope for these—some of them anyhow. Of course we would not think of limiting the power of the Holy Spirit in the case of either young

or old; but as human agencies are generally employed in carrying forward his work, we can at least judge from the nature of the agencies that patience will also of necessity have her perfect work if anything is ever accomplished. But, as I have remarked, we have hope for the young. They love to sing the gospel songs, and readily remember short passages of Scripture. They do not of course catch much of the meaning at first, but this will come as knowledge increases. When the seed is sown God giveth the increase. They enjoy attending school and religious services, but many can not do so during the summer. The parents go away on their hunting expeditions to provide their supplies for the winter, and are often gone a month or two, the children necessarily accompanying them. When they have all returned to spend the winter we hope to be able to accomplish much.

Through the kindness of friends here and in the East we have the means to make our school-room comfortable, and we hope to have it entirely so by the time the most of the Indians have returned for the winter. But we need

some things to make the room attractive. Prominent among our needs is an *organ*. This has been mentioned previously, but we expect to importune the Presbyterian Church persistently until we receive it.

We desire to have an interesting and profitable time at Christmas. How many of those who read this will be willing to render us some assistance in this undertaking? We wish to have a Christmas tree. There are many trees here, beautiful evergreens too, but we would be ever so glad if some of the friends of the mission would send us some things to put on the tree. We think it would be better to give presents that will be of use to those receiving them. Some of the Indian boys and girls are not half clad, and some article of clothing would add very much to their comfort. Indeed, many of them might be able in this way to attend school who can not come for want of clothing. Coats, pants, dresses, shawls, stockings, shoes, suspenders, handkerchiefs, or any such articles, would be just the thing. They should be of coarse, substantial material, *and if done up in packages of less than four pounds weight, could be sent to us by mail at a small cost. If sent by mail we would be more certain of receiving them in time.*

It may be thought that we think of Christmas a good while before-hand. This is necessary if we succeed in getting anything by that time. The mail only comes to Sitka once a month, and we can not receive an answer to a letter sent to our friends in the East sooner than two months after writing it. The steamer that runs to Sitka leaves Port Townsend the first of every month; so in order for anything to reach us in time for Christmas, it will be necessary for it to be at Port Townsend before the first of December. It requires almost, if not altogether, two weeks for mail matter to reach Port T. from the East. Thus if you send us anything, even by mail, it will have to be started not later than the middle of November. Will not the pastors who notice this appeal call the

attention of their people and Sabbath-schools to it, and take the pains to instruct the children how to do up their parcels, and how to direct them so they will reach us? And how many Sunday-school classes or individual scholars will undertake to furnish us with something for our Christmas tree? We know a great many little boys who could, by saving a few cents from their spending-money, buy a pair of shoes or stockings, or handkerchief, and send to us; and little girls who could make a dress or coat, and send. Will you do it? If you do, and send your name and address, we will tell you something of our Christmas tree, if we have one, and what we did with your gift. It will be necessary for you to go to work soon. There is no danger of too many responding, and as this work will need to be all over by the middle of November, you will still have plenty of time to prepare for Christmas at home. We need the help of God's people, and what we ask now will necessitate little or no self-denial on your part. May your prayers go up to God in behalf of his work, and a small portion of your alms come up to Sitka for our Christmas tree. Address to

THE MISSION, SITKA, ALASKA.

Denver and Cincinnati, December, 1880.

THE United States revenue cutter Thos. Corwin found that 500 of the 700 inhabitants of St. Lawrence Island, near Behring Straits, Alaska, had died of starvation. The traders had introduced liquor there, which caused them to neglect laying up their usual supply of provisions. When will the public sentiment of the country demand that Congress provide both law and government for that large section of our land?

THE GOSPEL AND THE SAW-MILL.

Rev. John G. Brady reports the arrival at Sitka, Alaska, during August last of a party of Hoonas and Yakutats with sea otter skins. One of their number purchased a long buck saw; another a file and pair of hip gum

boots; another a fine suit of clothes; several brought in their children and fitted them out with entire new suits from head to foot; others exchanged their skins for blankets.

A San Francisco schooner, as an experiment, visited Sitka after halibut. It took from eighty to one hundred tons of salted fish back to San Francisco, worth \$100 per ton. This opens another industry that could be profitably carried on by the natives.

He again reiterates his former sensible views that the Church must teach the people how to improve their resources and material circumstances as well as give them the gospel. A Christian Indian, properly, is not content with a blanket to cover his nakedness, he wants suitable clothes for himself and family. He is not content to continue to eat off the dirt floor from a common dish with his fingers, but wants a chair, table, dishes, knives, forks, etc. He requires a greater variety of diet. He is not content to raise his family with a number of other families, in the same room, mid scenes of debauchery and lewdness, but feels that their only safety is in having a separate house, where they can have the privacy of a family life. Now, separate houses, furniture, tables, chairs, better diet, clothes, etc., all greatly increase the annual expense of the family. To meet this increased expense the Indians emerging from heathenism and heathenish customs must be put in the way of earning more money. To Christianize the Indians without helping them to new industries and new methods of earning money is to impoverish and make them more wretched. The work of the Church is only half done in giving them the gospel; she must also assist them in their efforts to live a Christian life. In our Indian work in New Mexico and other portions the missionaries should encourage the people in raising sheep and cattle, and farming; in Alaska encourage them to engage in fisheries and the production of fish-oil on their own account.

The first step in the material work

in Alaska is a SAW-MILL. However anxious the Christian natives may be to have separate homes for their families, it is almost impossible for them to procure the necessary lumber for the erection of their houses. Several times leading Indians have said to the missionaries: "We would not ask you to give us lumber, but would gladly pay for it, if there was a mill here to make it." When Messrs. Cutting & Co. established a salmon cannery at Sitka the natives soon earned the money to purchase their own boats and expensive fish-nets, and thereby increased their ability to build and comfortably furnish homes and support their families. It becomes, then, a part of the mission

work to create material industries as well as give gospel privileges. If any church or individuals will furnish \$2,000 to purchase and erect a saw-mill in Alaska, they will furnish some of the natives with employment, and furnish the materials at a reasonable rate with which they can erect homes for themselves.

It is a common remark of the people when urged to better lives: "How can we do better, and how can we keep our girls pure, while several families are compelled to live and sleep in the same room?" Concerning this subject, Rev. Mr. Brady writes: "If these people are to be separated into families of one man and his wife and children, they must be assisted by the Missionary Society or the Government. A SAW-MILL WILL AID THEM MOST. And they should be required to pay for what they get. The country is full of resources, and the people strong and willing to work. They are ready for such an undertaking. This division into families will secure better order in their daily affairs—more regular hours of eating and more regular attendance of the children at school. It would go far toward breaking up the worst evil of all—witchcraft. Their civilization would go hand in hand with their Christianization, each assisting the other. The minister should have a sort of imperial authority to organize and put them to work. Un-

less the Board gives attention to the material as well as the spiritual interests of these people, I believe that comparatively little will be accomplished. There is no other way to save these tribes. Teach them and help them to live as good citizens here upon the earth, and at the same time prepare them, by sound gospel instruction, to become citizens of a better country."

New York and Cincinnati, May, 1881.

THE *Missionary Tidings* of the Methodist Episcopal Church says: "A year ago we heard Bishop Gilbert Haven pleading in his inimitable way for \$1,000 appropriation from the Board for Alaska. The man for the work has not yet been found. Well, the Presbyterians began theirs with one woman. Where are our women for this work?"

SAN FRANCISCO, March 30.—A Port Townsend dispatch says advices from Sitka state that the Indians at Hoochenos were reported to have burned two of their number at the stake for some offense not stated.

Sanitary and educational systems have been imposed on the Indians at Sitka by Commander Glass, of the sloop-of-war Jamestown, and are meeting with decided success. There is much regret at the prospect of his departure, on the relief of the Jamestown by the steam corvette Wachusette.

A signal service station is being established at Sitka.

Commander Glass seems to be carrying forward the work so well inaugurated by Commander Beardslee, now in the East.

EXTRACT OF LETTER from Alaska, dated March 5, 1881:

Much has been accomplished here during the past six weeks. Captain Glass has been prime mover. He first called the traders together, and had them agree not to ship any more molasses. This was done willingly by nearly all, though there was a little hesitation on the part of one or two. His next step was to arrest some white men who were distilling, and to raid the Indian town. The results to the whites you know. Be assured that sentence will have a restraining power upon those who were not caught. It will be especially effective upon the minds of the natives

The whole Indian village has been cleansed, the houses numbered and the

fronts whitewashed, and a correct census taken. Each child is located. This is done by giving it a card with the number of the house in which it lives, and the number it occupies in the house—thus: House No. 28, boy; No. 5, age 8. The Captain compels all to attend school, and holds the head man of the house responsible for his own and all the children who abide under his roof. Some paid no attention; so they were arrested, locked in the guard-house, fed on bread and water for a few days and fined a few blankets in the bargain. You can hardly imagine what a sober effect this sort of discipline has had upon them. I have been in the ranch several times since the raid, and have not heard the noise of a drunken person. I could not say so much for any previous visit. The attendance at school has reached

nearly 200 some days. On Sabbath they are crowded in like sardines in a box, and then all can not get in. They are really in earnest to do better. It is wonderful to see how they have gone to work since they stopped making liquor. The storekeepers have done a better business. They buy now goods of every kind, and appear to be happier.
B.

Wanted—Loaves of Bread.

"I had a deeply interesting letter from Miss Linda Austin, Sitka, Alaska, in reply to one I wrote when I sent the infant class cards to her. She said the Indians were delighted with the cards, some of them wearing them around their necks in little calico bags. Then she wrote of the little children, some of them only four years old, who came to school barefooted in the snow, and famished with hunger as well as perished with cold. They said if they

could only give the children a piece of bread when they came, they would be able to study better. She added that ten cents would buy a loaf, and if enough children who cared for these little ones would contribute, they might be able to keep them from actual starvation. Further than this, she made no request. Providentially this letter came just in time to have that part of it read to the Sunday-school, when the question was submitted to them as to receiving something at the Christmas festival or giving something, and I

think it had great weight in the decision. It was enthusiastically decided to give instead of to receive. The classes were advised to select their own objects, and several of them have decided to send "loaves of bread" to Alaska. The infant class is very eager about it."

I. H. J.

CHILCOOT RANCH, ALASKA.

BY MRS. SARAH DICKINSON (native teacher).

Your letter of the 29th of January came to hand yesterday. I am so happy to hear from friends in a far-off land and sending to me a commission. I thank God, and through him we receive all things, and I hope that through his grace and help I will succeed in my undertaking. The Indians in this place are very anxious to learn about Christ. They are daily looking for a minister to come to this place, to be a shepherd to father them from the lost into the fold of Christ. I believe this is a large field for the word of God to be planted, that when a storm assails it will stand steadfast unto salvation.

I have had 80 scholars, but now only 64. They are learning words of three letters, and can sing some of our beautiful hymns. They are improving fast.

I have taught them to pray in their own language, and also a portion of the hymns. And all their spelling I translate for them so that they may know the meaning. I never saw a people so anxious to learn as they are. From 80 to 100 attend our meetings on a Sunday.

Our little school-house is not finished. It is but small, 16x30 feet; so I hope, after a little time, we will have a larger one. The head chief of this lower village, by the name of Donawauk, says when a minister comes he will be the first to become a Christian, that his tribe may follow after. The upper Chilcat is about 15 miles up the river. Those Indians come down daily to trade their furs, which they traffic for to the interior Indians. Shot-witch is the name of their chief. He and his son say when a minister comes they will all come down here and build their houses. They attend my meetings

when they are down here. I often wish that some of my Christian friends in the East were to see these poor little boys and girls coming to school this winter, barefooted, and one cotton shirt and not very good at that, in the snows and cold to learn about Christ—the glass standing 6 degrees. On Christmas I showed them a picture of Christ on the Cross. O, how they felt, poor things! I told them what he suffered for our sakes. I had a little tea-party for our scholars, showing them how Christians live, and how they keep that day in memory of Christ and redemption of all mankind if they will only believe and be saved.

All that I have of school material is five First Readers, which Mrs. McFarland was so kind as to give me. If our friends were to see those boys and girls, poor things, their hearts would melt in pity for them. Before I left Wrangel, during the time I was interpreting, Mr. Young said he would try and get me more salary, and at that time I was getting \$120 per year. That is not much in a country like this, where everything is so dear, and I have a family—a boy and girl, 13 and 14 years old. I have told you all about my school, and now you are the judge of my wants. I hope you will excuse all errors, as I have no blank forms to fill. I trust in God for all things, for he remembers those that believe in him. So I conclude at present.

MARCH 3, 1881.

BELLA-BELLA, B. C., Mar. 17, '81.

Dear Dr. Jackson:

I take great pleasure in writing you these few lines from my new home, the name of which you will see at the head of this letter. Probably you remember the place—an Indian village on Campbell Island, between Queen Charlotte and Millbank Sounds.

My husband was appointed to the Forks of Skeena River, but on reaching Fort Simpson we found that Bella-Bella was the more needy, so we returned.

During the winter we have completed our dwelling-house, and a very neat school-house, 24x40, which also serves the purpose of a church for the present. There are about six hundred peo-

plc in this nation, two hundred and fifty of whom live here, the rest in three tribes—two north, one south of this place. They are exceedingly dark as regards religion, but very anxious to see the light. About twenty persons have connected themselves with the church as members on trial. The young people are learning to read very nicely. They have commenced to build family dwellings, and we expect a great part of the new village will be built this year. We trust you will be able to make us a call when you come this way again.

We are pleased to read in the R. M. P. of the success that attends the labors of your missionaries in Alaska, as also in other places.

C. S. TATE,
Methodist Missions, Bella-Bella, B. C.
A CANOE TRIP TO THE HYDAHs.

BY REV. HALL S. YOUNG.

On Monday, April 19, 1880, Rev. G. W. Lyon and myself started in a large canoe, having a crew composed of Lot as captain, one other Sticken, a young man of good character, a Tsimpshian, member of Mr. Crosby's church, and two Hydah men of influence. It is of vital importance in these missionary trips that the crew be Indians, "well born" and influential, to disarm suspicion and make "Klosh tumtum," good feeling. Our crew entered into the work heartily and were a great help in all our talks.

Leaving Fort Wrangel we pass south through Zinovia Strait, Prince Earnest Sound and Clarence Strait for seventy-five miles, when we passed into a most lovely bay to a *perfect* harbor; sheltered, picturesque and lovely. At its head is Kusan, the finest in situation and appearance of all the Indian villages of this Archipelago. It is on Prince of Wales Island, a few miles west of Cape Grindall.

The town contains the finest ancestral poles and some of the best native houses on the coast. It is clean and picturesque. The contrast between these Hydah towns and those of the Tlinkits is very marked in many particulars and all in favor of the Hydahs.

The people were all absent, with the

exception of two old women, one of them being the mother of Sanheit, the most influential chief of the place. She ushered us into his house, which, as it is one of the best specimens of Indian architecture I have seen, I will describe it.

The house is fifty-five by fifty feet, its walls at the eaves twelve feet. Its roof supports are six beams, the central one on each side being a huge log perfectly rounded and smooth. These are all held up by posts, four of which are wide and fantastically carved. The roof is covered with planks hewn out with an edge and fitted over each other in such a way as to prevent leakage. The sides are boarded with some kind of lumber, except the front, which is weather-boarded with lumber procured at Fort Simpson, and fitted with sash and door.

Inside we have in the center, first the seven foot square fire-place covered with gravel. The smoke escapes by an aper-

ture in the center of the roof, fixed with a sort of wooden awning, which is controlled by ropes and so can be shifted in such a way as to prevent the wind and rain from beating into the house. Surrounding the fire-place is a floor of hewn planks of sufficient width to allow fifty or seventy-five persons to surround the fire.

This lower space is inclosed by planks thirty feet long, three and a half feet wide and four inches thick, set on edge. These are beautifully hewn and on the face fronting the fire are skilfully carved and painted totemic images. At the top of these is a platform four feet wide, inclosed by four other planks of about the same width and workmanship. From the top of these a platform extends to the walls. On this upper platform are built two rooms, one of which is profusely ornamented with carving and scroll work and contains Sanheit's bed and some furniture and pictures, among which I noticed two pictures of the crucifixion and the portrait of Pio Nono. The presence of these last is accounted for by the fact that two of Sanheit's boys are in a Catholic school at New Westminster. The rest of the upper

platform is occupied by numerous boxes containing blankets, dried salmon, berries, oil, etc. The house is larger than ordinary but is surpassed in size by two or three in the village. It is warm and clean.

The pole in front of it is about sixty-five feet high and most grotesquely carved. Its cost was 300 blankets costing \$3.00 a piece. Another pole in front of one of the houses of Scowel, the old head chief, is the finest pole on the coast, having none of the hideous caricatures of totemic animals so generally found on these poles, but instead faces of white men, eagles beautifully executed and a design of scroll work running through it, all that would do credit to a trained artist. This pole was made by Kenowan, a half-breed, the head chief of Klingnan, a man of fine character and unbounded influence. Kenowan was known as the finest jeweler and native carver in this part of Alaska.

Mrs. Young and I have adopted as our daughter his little daughter Susie, whom we found at Fort Wrangel with her aunt and who has inherited her father's brightness and has already won her way

to a very warm place in our hearts. Kenowan has been dead three years. Many other fine houses and poles occupied our attention for a couple of hours. Kusan is altogether the most pleasant looking Indian village I have ever seen. But the sad signs of decay are upon it. Multitudes of old houses now falling into decay show a population a few years ago treble that at present. There are no medicine men and the people bury all their dead, and have liberated of their own accord their slaves. We pushed on some distance farther, and camping, fell in with Sanheit returning from fur hunting. He talked most sensibly. He is desirous of having a mission established among the Hydahs to save his people. He has been somewhat brought under Romish influence but would, I think, cordially support a Protestant minister should one go to his village. Many of the young people of Kusan, especially the young women, have left the place and

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gone to Masset, Metlahkatlah, Fort Simpson and Fort Wrangel, and some are in Victoria.

Some of them are having dissolute lives at these places, but some are married to Christian Indians and thus the seed is being planted at Kusan. From the great number of the children the population seems to have passed the turning point of decay and to be on the increase. The number of those who *reside* at Kusan now is 173, most of these being young people.

We sent messages by Sanheit to Scowel, whom we could not find. He is very old, so fleshy that he can hardly work and entirely blind. So, although he has in time past wielded almost absolute power at Kusan, his authority has fallen mostly into the hands of Sanheit.

The following day we visited the potato and salmon ranches of Kiska and Kitkoon, two principal men of Kusan, and received the same encouragement from them. A granddaughter of Kiska being enrolled for membership in Mrs. McFarland's home.

Two more days brought us safely around Cape de Chacon, the stormy and dangerous point of the island, a rough, rocky promontory, the scene of many canoe and schooner wrecks.

Meeting with no worse catastrophe than sea-sickness, which tried Mrs.

Lyons' missionary spirit sorely, we paddled around the point to a little securely sheltered harbor, where, it being Saturday evening, we encamped to spend the Sabbath. Here we found George Martin, a Kusan chief, a half-breed; Jim, another half-breed of influence; Nestow and Kitkoon Sr., two other chiefs from the same place; some more Kusan Indians and quite a number of Queen Charlotte Island Hydahs, mostly Christian Indians from Masset, where Mr. Sneeth, a Methodist missionary, is doing a good work. We spent a delightful Sabbath. The people, many of whom I was well acquainted with, attendants in past days at my church at Fort Wrangel, seemed genuinely glad to see me. We had two religious services and many talks. The Kusan people begged for a

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teacher, but they all urged that if a mission be established in the Hydah country it be on the Metlahkatlah plan, at least so far as getting a saw-mill and if possible a store near them. Said they, "It is impossible for our young men to break away entirely from their old customs and vices so long as they stay in these native houses, many families in the same house, living in dirt and squalor and talking of wrong things.

"We ask no gifts. We will buy the lumber and the goods and build an entirely new town. The saw-mill would pay its builder well." They are all pleased with what they have seen of Metlahkatlah.

The men of this town are noted for their progress and enlightenment. Our intercourse with the Masset Christians was most pleasant. Of course we avoided making promises. We left there Monday morning with warm hearts.

Half a day's sail up Cordava Bay, a most beautiful sheet of water studded with picturesque islands, brought us to Klinquan, formerly the most populous of the Hydah villages, but now sadly fallen into decay.

The destructive effects of the evils brought long ago by the whites and then left to run their terrible course unchecked by any attempt at civilization, has reduced what was once a large town to a desolate looking hamlet of thirteen houses and a forest of decaying totem poles.

The town is most beautifully situated, its harbor excellent, the soil better adapted for cultivation than that of any

other place we visited. But there are a few good houses with a fine looking set of people inhabiting them. There are but seventy souls at present residing there. The head chief of the town, Kow, an old man of noble bearing but nearly blind, was most pleasant and as delighted as a child at our visit. I could not talk long enough about the Savior and his salvation to satisfy him. He was genuinely earnest in his seeking the way. His son, a man of great influence and good sense, said that if one mission was established in Cordava Bay the towns of Klinquan, Kaikoni, Kovanglas, Howkan and Suhuhan would

leave their present location and unite to form one town about the mission.

The middle of the triangle formed by Klinquan, Howkan and Suhuhan was in his opinion the most eligible point for the forming of a new village which should unite all the Hydahs as they became well disposed toward the mission. He described a place so located (which I afterwards saw), where there was an Indian village once of which there is now no trace but the clearing. A good stream is close by and plenty of ground for potatoes. He advocated the Metlahkatlah plan modified.

We staid in Kenowan's house, superior to that Kusan described above. It is in care of Kenowan's brother, who however, does not reside at Klinquan now, but has the position of teacher at Masset under Mr. Sneeth. All Klinquan friends expressed themselves as most anxious for educational advantages.

A CANOE TRIP TO THE HYDAHs.

BY REV. S. HALL YOUNG.

PART II.

A three hour's sail before a brisk wind brought us to Koianglas and to the house of Iltatsi the chief. This is a rather shabby town and few people reside there. The houses are not so good, and there are only eight of them. But old Iltatsi is not behind the other Hydahs in any good respect, and urged the establishment of a mission in Cordava Bay, but his cry was like that of others: "Saw-mill and store along with the school and church."

There are about eighty inhabitants in this town. Kaikoni is on the large outside island about six miles southwest of Koianglas; but as it is only inhabited during the fur sealing time, which had not quite arrived, we did not go there. Koianglas people do not seem to hold very affectionately to their town, but would leave it for a mission near there. Iltatsi deplored the fact that all their brightest youth left there to go to places where they could have more educational and business advantages. "The establishment of a good mission," he said, "would stop that."

Howkan is only five miles distant on

the same island and we sailed there the same day. This is the largest place of all, having about twenty good inhabited houses. I do not admire the situation at all. There are apparently a dozen better sites near by. The chief men were all at home. They crowded down to our canoe to greet us. A young chief named Skotlkah took us at once into his house. There, almost before we were fairly seated, all the men of any distinction in the village crowded in to hear our message. I told them of my mission, our objects and wishes for them. I told them I wished to get their minds on the subjects, that I might forward their words to those who sent me. They listened to our talks, followed by those of our crew, in silence, and then asked till morning to make up their minds as to what to say. Early in the morning they came in again and one after another delivered a speech. They all spoke of the time when they were very numerous; then the white men came; disease, drunkenness, and crime followed; they began to die off. But the whites introduced

improvements, food and clothing and goods, which repaid them for the evil. And now they wanted this best gift of all—the knowledge of God. We gladly preached Christ to them. They urged that, should a mission be established, it might be in or near Howkan. They are rather proud of their town, whose houses are mostly large and new, and are loath to leave it. But they said they would do so rather than have no mission. They asked that some man be urged to put up a saw-mill in connection with the mission, in order that the building of a new town might be made easy. They would buy the lumber and make the mill pay expenses. They like the joint stock company plan of Mr. Duncan. Many spoke of their anxiety that their children should be educated. They say that they lose a great many of the most promising youth, because of their desire to get an education. Some of them were pleased with my invitation to send their girls to the Home at Fort Wrangel, and promised compliance. The country

showed nearly three hundred inhabitants, actual winter residents, besides many others who are transitory. There are no medicine men nor witchcraft troubles. The greatest evil now in their midst is the manufacture and use of Hoochenoo. They spoke of and deplored this themselves. There were a great many children in the place and they seemed to be healthy and free from scrofulous taints. A brighter set of children I have not seen in Alaska. We were struck with the progress made by these Hydahs who have never seen a minister in their town before. If unaided they have made such progress, how rapidly they would advance with help! They spoke of being surrounded with missions, but their own nation left out in the cold, to work out their own destruction!

Leaving Howkan, half a day's sailing before a fair wind brought us to Suhuhan, at the head of the bay, the last of the Hydah towns. On our way we passed what seemed to us several eligible sites for the location of a mission. The whole bay is full of fine harbors, good beaches and pleasant islands. It is wonderfully stocked with fish and its islands with deer, bears and fur-bearing animals. Suhuhan is a pleasant looking town, with several new house-

in it. It has an excellent beach and good harbor. We did not meet with as warm a reception as at the other towns. We soon found that the cause of the coldness was the fact that the most influential chief was at his potato ranch, a few miles farther on, and the rest were afraid to countenance us for fear of his displeasure, so we concluded to take the bull by the horns, and so gave the order to push on at once to his place. Here, by feeding the old hard-faced man and soothing him down with the right sort of speeches we won him completely over. The result of our talk was that he offered to go back with us to Suhuhan in the morning and enforce our talk with the weight of his authority. Accordingly, the next day I took him and three other influential men who were with him back to the town, leaving Mr. Lyons "by the st uff."

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A pouring rain did not dampen our zeal. At Suhuan we had an enthusiastic meeting, contrasting brightly with the chilly reception of the day before. Though slow to promise that they would forsake their town in case a mission be established near them, they promised support and the education of their children. Here I saw Kenowan's wife, who has now another husband. She expressed herself as pleased that I had her little daughter and formally gave me the child for my own, promising also to bring her other two daughters up this summer and place them in the Home. Another woman begged me to give her little girl a place in the mission. She will be brought to the Home soon; she is a beautiful little half-breed. The number of inhabitants of this place is about two hundred and fifty.

We returned to the chief's ranch and spent the night there and the next day pushed on to Klowack. Here we were kindly received and entertained by Mr. Egbert, manager of the cannery. Not many Indians were here at that time, the fishing season not having begun. What few were there were very low and degraded as a general thing. The Klowack tribe is a miserable remnant, numbering only thirty-seven, drunken and worthless. Most of the rest were Honejas, both tribes being branches of the Hlinkit family. Molasses, American whisky and the lusts of the whites have made Klowack, the

Indian part of it, the worst town in the archipelago. We could do little besides talking to a few influential men, and so we pushed on the next day, camping over Sabbath at an old Honeja village.

Monday we reached the town of Honeja or Tueksekton. Not a single inhabitant was at home. This is the largest and most populous town we visited. It is situated on a narrow island channel and its site seems to have been selected for its inconvenience; its only redeeming feature being a fine stream of water running through the village. There are twenty-two houses small and great. The population is estimated at 600 to 700. The

poles and dead houses are most grotesque and whimsical. The transition from the Hydah towns to Honeja, is from semi-civilization to barbarism. Honeja is dirty, squalid and poverty-stricken in comparison with the Hydah towns, and the few citizens of the place whom we met at these ranches were brutalized in appearance by indulgence in Hooehenoo. However, there were some exceptions and a live missionary could work a great change in a few years. But we could find none of the principal chiefs, all being away fur hunting or procuring fish-eggs and halibut, therefore I can not give you their full opinion on the missionary question.

The evening found us at Hamilton and Fontaines saw-mill, where we were warmly received and hospitably entertained. The time till a late hour was spent in straightening out the lumber account. Leaving the next morning, Wednesday afternoon, May 5, brought us joyfully home.

The result of the trip, so far as the knowledge gained is concerned, was disappointing only in one respect and that is in the number of the Hydahs. There are not nearly so many as supposed. The mortality among them for the past twenty years has been frightful. But from all that I could see and hear I am satisfied that this death-rate has reached its turning-point and the tribe is on the increase. The main reason for so thinking is the great number of healthy children. But in appearance, intelligence, morality, enterprise, art, general susceptibility to civilization, the Hydahs are undoubtedly the finest tribe in south-eastern Alaska.

There can be no doubt that were the proper man to take hold of the work and the proper plan to be adopted, in a very few years an improved Metlahkatlah could be established on Cordova Bay, a center of light and truth. Five or six years of the hardest work Mr. Dunean had to do among the Tsimsheans is already done among the Hydahs. They are no longer savages. Their eagerness for instruction, their docility, their ready faith, is undoubted. I found a few who have heard and

received with joy the good tidings of salvation and whom I believe to be true Christians. Could a man be found of tact and business knowledge as well as Christian zeal, or could an earnest minister find and take with him to this lonely bay a Christian man with enough capital to start a small saw-mill and trading-post, it would insure success to both missionary work and secular business; or could a minister start a mission in this bay, there is no doubt that he could soon gather around him a large community of Christians. He could obtain civil control over them, evil influences could be barred out and a self supporting community of Christian natives could be permanently established. Such a mission would not have the heavy weight, financial and social, to carry that has been weighing down this mission. I am assured that should such a mission be established there, those who have left their homes because of the superior advantages of other places would begin to return and the community would fill up fast enough. And I am also assured that if our church does not immediately take steps to occupy this most interesting and hopeful field the Roman Catholics will be before us, for they have more hold upon the Hydahs here, than upon any other class. The call is loud and urgent. First Chilcat, then Hydah, then Hoongah, and we have control of southeastern Alaska. In my facts and statistics I have kept carefully within the truth.

WHAT ONE LITTLE GIRL DID FOR ALASKA.

She was an invalid at the time, though she is much better now, and able to sit up and to use her hands to paint, write and make pretty fancy things. But two years ago Gertie was a great sufferer, and spent most of her time on a little bed in the corner of the large sitting-room, for she wanted to be where she could watch the children at their play and see the ladies who came in to talk with her mamma and grandmother. This suited everybody nicely, for both the children and elder people

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liked to be where Gertie was. The new games must be spread out before her; the new books read to her; she must be consulted about dollie's wardrobe, and the furnishing of the new baby-house. Even her brother Charlie's big dog felt at home on the floor by Gertie's bedside. So you see it wasn't a bit like a sick room, but a nice, sunshiny place, bright with vines and pictures, musical with children's voices, the canary bird's singing, and Etta's practicing. No wonder all mamma's callers preferred the sitting-room to the parlor (unless they were very formal indeed), and so Gertie heard a great deal of "grown-up" talk about church matters, missions and such things, until she grew very wise.

About ten years ago, when there was so much excitement about building a home and school for the girls in Alaska, she heard a lady say to her mother, "I wish we could do something for Alaska. These stirring appeals of Dr. Jackson's, and Mrs. McFarland's touching letters, drive me nearly wild. Yet, I don't see how we can give another penny just now, for, you know, we have just sent \$100 and those two boxes to our Home Missionary family."

After the lady had gone, Gertie said, "Mamma, I would like to give the silver piece grandpa gave me last Christmas, to help build a home for those poor children."

Mamma said, "And I will contribute the \$5 he gave me, Gertie. I am so glad you thought of it."

When grandma heard of it she added another \$5, and so a grand beginning was made, and the interest on the subject increased as it was discussed, and everybody wondered how it was that they had not thought more about Alaska before.

Those who had taken the ROCKY MOUNTAIN PRESBYTERIAN, read it more carefully, and took pains to lend it to others, who were not long in subscribing for themselves. In a very short time over \$50 was sent to the New York Ladies' Board of Missions, and when Mrs. Graham sent a photograph of Mrs. McFarland and her

school, we all agreed that it belonged to Gertie, who had taken the lead in the effort to help send the news of our precious Savior to the poor heathen girls in that far away part of our land. Gertie's offering, which was so much blessed and multiplied by the offerings of others, was a treasured keepsake, the last Christmas gift her dear grand-

father had ever given her, for the following spring they had folded the tired hands to rest, but they knew that he was praising God in the sweet summer land beyond the stars.

We never doubted but that, as Gertie's mamma said, "Grandpa would love to have us use his last gifts just this way, and he is glad if he knows that they have gone on errands for Jesus."

And may we not believe that Gertie will find her treasure laid up—nay, even increased an hundred fold—and awaiting her when she goes home to heaven by and by? Are there any little girls who read this Home Mission paper, that would like to give *their* treasured keepsakes of silver or gold, putting them in the hands of the dear Savior to use, as did the little Galilean boy his loaves and fishes, to be multiplied by him? AUNTY MAY.

A correspondent of the *Forest and Stream*, in Nov., 1880, after telling about settling a difficulty between two Indian tribes, (Chilcat and Chileoot), in Alaska, goes on to say that the desire of the Indians for religious instruction, and the usefulness of our missionary, is unequivocal. They said to him: "When you go to your country, please tell them to send teachers to us as well as to the Stickeen, so that our children may not grow up stupid like their fathers." The Stickeen are the Indians at Wrangel, where our church has a mission-school. These messages from ignorant and degraded aboriginals ought to meet with immediate and generous answers. He says he believes that they will keep their promises to treat well all white men coming to their country. In a paper read before the Associa-

NOTICE.

The contributors to the Annie McKay scholarship, Fort Wrangel, Alas-

ka, will be glad to learn that their protege is in good health and spirits, and is making excellent progress. Mrs. McFarland writes of her in December that she has not been sick for a single day since June, and that her teachers are well satisfied with her improvement and promise of usefulness. The money sent this spring was donated as follows: Mrs. Matthew Newkirk, Philadelphia, \$10; Miss M. Kirkpatrick, Philadelphia, 10 00; Mrs. E. Hutchinson, Philadelphia, 10 00; Mr. Fewsmith's class, Camden, N. J., 10 00; Pomeroy (O.) Presbyterian Church Sabbath-school, 10 00; 1st Presbyterian Church, Carlisle, Pa., 10 00; 2d Presbyterian Church, Carlisle, Pa., 10 00; Mrs. Newkirk's Bible class, 10 00; Green Creek (N. J.) Sabbath-school, 5 00; Circleville (O.) Mission Band, 5 00; Mrs. Rev. N. Upham, Merchantville, N. J., 1 00; Rev. A. Murphy, Philadelphia, 1 00; J. McNair Wright, 13 00. Total, \$105 00.

The churches, societies and individuals donating the above sums, will please notice this acknowledgment.

JULIA MCNAIR WRIGHT.

APRIL 2, 1881.

INDIAN MISSIONS.

Presbyterian Board of Home Missions.

ALASKA TERRITORY.

Fort Wrangel.—Stickeen tribe church building; church organization of about 40 members. The McFarland Industrial Home for Girls, day and Sabbath-schools. Missionary laborers—Rev. S. Hall Young and wife, Mrs. A. R. McFarland, Miss Maggie J. Dunbar, Miss Tillie Kinnon (native interpreter), Rev. W. H. R. Corlies and wife. (The latter two are volunteer missionaries.)

Sitka.—Sitka tribe boarding-school for boys, day and Sabbath-schools. Rev. G. W. Lyons and wife (recently resigned on account of health), Mr. Alonzo E. Austin and Miss Olinda Austin.

Chilcat.—Chilcat tribe; Rev. Eugene S. Willard and wife, Mrs. Sarah Dickinson (native assistant).

Hydah.—Hydah tribe; Rev. J. G. Brady. Two assistants to be procured.

THE CHRISTMAS TREE AT SITKA.

BY REV. G. W. LYONS.

We had it on the afternoon of the last day of 1880, but we called it a Christmas tree nevertheless. It was pronounced a complete success.

We have two Sabbath-schools. More than one hundred had attended the Indian school, and there were the names of about seventy whites who had attended the other. Some of the good people here procured candy and apples sufficient to give a treat to both schools. On this occasion we had them all assembled together, and aimed to give every child in Sitka, of whatever color or nationality, a present of some kind, if nothing more than an apple or piece of candy. Some time before the hour appointed, the children had begun to collect on the common, and when the doors were opened they came with a rush. When they were seated all joined heartily in singing, "When he cometh to make up his jewels," and repeated the Lord's prayer in concert. Then followed a few remarks concerning the great gift, why the nice gifts displayed, had been sent; and what those sending them hoped for those receiving them. Father Metropolsky, the Russian priest, said a few words in Russian. He was followed by Col. Ball, collector of customs for Alaska, who showed the advantages of knowledge, and urged all to attend both the Sabbath-school and day school.

We received about seventy-five red bandanas, and no other article could have been more acceptable. Among these there were three with pictures of Garfield and Arthur. Commander Glass, of the U. S. war-ship, Jamestown, in a short speech presented these three handkerchiefs to our three principal chiefs, viz., Dick, Anahoots, and Katlian. He explained to them that they were receiving the pictures of their great chiefs, and urged them to see to it that all their people attended the schools. This ended the speech-making, and during the remainder of the afternoon, we were vigorously en-

gaged in distributing the gifts. We gave something to each one who had attended the Sabbath services, and as best we could, regulated the distribution according to the regularity of their

attendance. (See Miss Austin's letter.)

Two boys, whom we call Arthur and Archie, had been present every day, and had been at the day-school at least part of every day after account was made of their attendance. We gave these boys, as a reward, each a pair of pants, suspenders, handkerchief, and neck-tie; also, a pencil case containing a pen-holder, lead and slate pencil, and tried to have all the others understand why we gave these two such a reward.

The numerous other gifts, such as dresses, coats, pants, shirts, stockings, hoods, shawls, scarfs, suspenders, handkerchiefs, etc., were given out according to size and wants, as well as merit. The gifts were indeed numerous. The churches and Sabbath-schools of the Ridge, and Cadiz, Harrison Co., O., Oakdale, Pa., and Yellow Creek, O., sent quite a number of valuable packages each. And from different individuals, Sabbath-school classes and missionary societies, from New York to Kansas, we received one or more parcels. The church and Sabbath-school of New Athens, O., sent \$15.00, and a friend of the mission in Baltimore, \$20.00. In addition to all these things sent by mail, Mrs. Lindsley of Portland, Oregon, had sent a barrel of second-hand clothing. Everything that was sent was admirably suited to the purpose. To the kind donors we express our sincere thanks. Although the Indians are usually considered an ungrateful people, I think if you had seen them on that last afternoon of the year, as they looked with manifest delight upon the nice things you had sent them, you would not have regretted your labor. We trust it may not have been in vain.

Christmas Tree, Sitka.

ADDITIONAL FROM MISS AUSTIN'S LETTER.

To dispose of the presents in a way to do the most good, and that the most deserving might receive the most val-

uable presents, we commenced last October to issue tickets for attendances. At the close of school each day, every scholar present received a ticket. Upon accumulating nine of these a larger ticket was given in exchange. Upon the day preceding the distribution, the scholars brought in their tickets, and received for them a card containing the number of weeks or days the holder had been present. Thus the pupil that had the highest record received the most valuable present. There was considerable competition, which I think will give a good impetus to the school.

FORT WRANGEL, ALASKA.

BY REV. S. HALL YOUNG.

I am gratified at your success in securing permission to have some Alaska children taken to the Forest Grove Training School. I shall probably go down with them in May. We hope much from the Garfield administration for Alaska.

By the Jan Steamer I applied to Commander Glass, of Jamestown, and he promptly sent a guard, which arrested two white hoochinoo makers and carried them off with four others from Sitka to Portland, where all but one were sentenced to a year in the penitentiary. An officer and three marines remained here and we have had no drunkenness since.

There has been a great turning to our church recently on the part of all the principal men of the Stickeens. Backsliders have been reclaimed; Kadishan and Aaron have come back with tears of penitence. Our mission was never more prosperous than now. The Catholics have made no progress. *Do your very best to get the saw-mill; it is absolutely essential to the highest success of the Hydah mission, almost a sine-qua-non.* With a live missionary, a saw-mill and a Christian trader in the N. W. T. Co. store, which will be located at our new town, we can make that the model mission of Alaska. I lately visited Rossiter's Ranch above here. The mule he turned out last fall to take care of itself (he has been away all winter) comes

out this spring fat.

I hope cards, primers, first readers, picture books and papers will be sent to me in abundance for the use of our new stations. The progress of the work required an increased outlay, upon the McFarland home, so that we are still some in debt.

MARCH 9, 1881.

BRITISH COLUMBIA.

PORT SIMPSON, B. C., Mar. 14, '81.

My Dear Dr. Jackson:

We have had a good winter. About fifty of the Tongass people came over in the fall to "seek Jesus," as many of them said. We have had a special service all winter for them, and I trust a number of them have truly found the Savior. They will make this their home, I think, until a teacher is sent them. We shall not be able to send one, and then if we should, he is powerless to do much amongst so much whisky and drunkenness as there is at Tongass. Indeed, the people are of one heart that they should have a white teacher there. We have had a blessed work of grace among the old people of our several missions. I have baptized over one hundred people since New Year's; have traveled over four hundred miles by canoe. It has been amidst wind and sleet, snow and rain; still God has been with us to bless us and the poor people much. Yours truly,

THOMAS CROSBY.

New York and Cincinnati, June, 1881.

TO PASTORS AND S. S. SUPER-INTENDENTS.

There are many Sabbath-schools in the church that have unappropriated funds in their missionary treasury. Those sums will build two mission houses, two churches, and school-rooms in Alaska. The Board of Home Missions has arranged to send a minister and his family to the Chleat tribe in Alaska, and another to the Hydah tribe. The very first thing these missionaries will need do, will be to erect houses to shelter them. Until then they will probably have to live in a tent on the beach. But they have no money to build these houses. And as the

time is short, we ask for the unappropriated sums. If the cost of the buildings is divided by the number of rooms, it will make the average expense of building a room \$100. How many

Sabbath-schools can contribute \$100, and thus build a room for the Lord's work in far-off Alaska? How many wealthy individuals can each send \$100 or more to assist the children in the erection of these houses? Perhaps some Sabbath-schools can only send \$50 (half a room), or \$25 (one-fourth of a room); their contributions will be equally welcome. But what you do, do promptly, and send to Mrs. M. E. Boyd, P. O. Box 3863, New York city, N. Y. \$5,000 is wanted at once for these two stations.

ALASKA.

BY MRS. A. R. MCFARLAND.

ROCKWELL, Takoochines, }
April 11, 1881.

I have come up here for a short vacation. Mr. Young and myself went ashore this morning and selected a lot for a church and had it recorded. Mr. Chapman is here and will look after it. Thus we will have a place for our mission, if the mines do well and the town builds up.

Mr. Chapman will start a Sabbath-school at once. A number of mining experts came up on the steamer and will remain until they can test the mines. There is great excitement here over the mines.

Mr. Young goes down on this steamer with nine boys and one girl for Forest Grove Indian School, Oregon. He could have procured twenty-five boys, but no more girls.

I take three girls with me from Sitka for the Home, and could have had more, but for the expense of their transportation.

The Sabbath before I left home was our communion, the first we have had since last summer. Sarah Dickinson, Jennie Tommery and Eliza Hayes, were received into the church on confession of their faith, and Annie McKay, widow of Phillip, was received by letter from Fort Simpson. This fruit of our labors gives us courage to toil on.

From the Southwest.

The Women's Board of Missions of the Southwest organized in 1877, held its annual meeting in Kansas City, March 29 and 30. It was a meeting

The amount of money raised by our Board the last year is \$2,276.94. This sum has been about equally divided between Home and Foreign Missions. Many boxes have been sent to needy Home Missionaries, of which we have no estimated value. The special work of our Board has been the support of missionary teachers—Miss Maggie Dunbar, of Ft. Wrangel, Alaska, Miss Mary Higgins, of San Raphael, and Miss Jennie Kipp, of Lajara, Southern Colorado. Miss Dunbar is assistant teacher in Mrs. McFarland's school, and, as we all know, that school is a grand success, and the work of Christianizing the Indians is going rapidly forward through the influence of these consecrated women and so it is unnecessary to enlarge upon the subject.

While some depreciate the heathen of Alaska, we feel that it is the call of our Church to give them the gospel and that God will bless us in the work. Miss

New York and Cincinnati, July, 1881.

THE Second Presbyterian Church, of New Castle, Pa., gave a farewell meeting, April 29th, to Rev. and Mrs. E. S. Willard, on the eve of their departure for Alaska. They received many valuable presents, among them being a sewing machine and an upright piano.

THE BOARD OF HOME MISSIONS has commissioned, for Alaska, Rev. Eugene S. Willard and Rev. Geo. M. Darley. Mr. Willard, recently from Allegheny Seminary, sailed with his wife on the June steamer. Mr. Darley, who has been a successful worker in Colorado, will take the July steamer.

REV. SHELDON JACKSON, accompanied by Rev. George M. Darley, sails from Port Townsend, Washington Territory, July 1, for Alaska. He will take with him church bells for Fort Wrangel, Chilcat and Hydah Missions, a saw-mill for the Hydah Mission, and materials for the erection of missionary buildings, both among the Chilcats and Hydahs. These stations will be about 400 miles apart. As it is of

great importance that new mission stations among a heathen population should be located wisely, and as the difficulties are very great in erecting large buildings a thousand miles from a hardware store, and hundreds of miles from mills, lumber-yards and skilled workmen, the prayers of all interested in Alaska missions are requested during the months of July, August and September for the success of this undertaking.

EXTRACT from Annual Report of the *Woman's Presbyterian Board of Missions of the South-West*:

brave little home churches. What have we done in our Board for home missions this past year? Much to assure us that our labors have not been in vain. For two years we have supported a teacher in Mrs. McFarland's school, at Fort Wrangel, Alaska, and you have all read Miss Jennie Dunbar's letters, giving such cheery hopeful accounts of her success in her school. I think we can not help being joyful, when we know that the mites we have saved and contributed are sustaining her and carrying forward the grand work of saving so many girls from lives of sin and misery. Scarcely a letter do we receive from her that does not contain the good news of the conversion of some of her scholars. Three or four have lately died in the triumphant hope of immortal life. Miss Dunbar not only teaches in this school, but has opened a school in the village, teaching at odd hours any who will come to learn. She asks us to pray that her work may be more abundantly blest. Do not forget her, for through her we are saving souls.

New York and Cincinnati, August, 1881.

ALASKA.

Mission Work in Upper Takoo.

BY MRS. E. G. CORLIES, FORT WRANGELL.

An examination of the map of Alaska, contained in the February number of the PRESBYTERIAN HOME MISSIONS, will show the names Chilcat and Ft. Wrangel; between these is a small river, at whose upper fork is situated the fishing village at which we spent the greater part of last summer.

I feel confident in saying that the scenery up this Takoo River will equal in grandeur any in the world, with its snow-capped mountains, its great glistening glaciers, and its foaming cataracts. Involuntarily the question arose; "Why all these wonderful works, with no appreciative eye to enjoy them?"

Quickly came the answer, "For thy pleasure they are and were created."

The passage up the river is extremely difficult. Again and again our canoe was caught by the swirling current and driven upon a sand-bank, when "Sie-i-jik, sie-i-jik!" shouted the steersman and our strong-armed Indian crew would use their poles with all their might, but often unsuccessfully; then "Heen nagoo, heen nagoo!" was vociferated, and they would all leap into the water and drag the boat off by main force.

Sometimes all the passengers were landed on an immense sand-bank and requested to walk across, while the canoe was towed around. Should any streams intersect these islands the ladies of the party, either white or Indian, must walk, or be carried by the men.

Of the two streams that unite to form this river one proceeds directly from a glacier, and its waters are exceedingly cold and chalky white, while the other is warmer, and as clear as crystal, so that the twenty varieties of fish sporting beneath its surface may be clearly seen.

To preach the gospel to those Takoo

Indians it was necessary to follow them to this their favorite fishing-place, where the salmon are very large and excellent. At first we were coldly received by the chiefs, who wished no interference with their slaves or their "hoochinoo;" but the young people heard us gladly, and attended regularly the school that we opened at once. Most of them did not know a letter at first, but they learned so rapidly, that within a few weeks they were reading words of three or four letters. When the morning session of school closed we hastened to the woods for shelter from the burning sun. There the trees were deciduous, and raspberries, strawberries, currants, and a great variety of berries before unknown to us, were found. In the cool evenings we held another session, and at nine or ten o'clock, when the deepening twilight prevented the further use of slates or books, we often sang together one after another of the sweet Moody and

Sankey hymns. The Indians quickly learned the melody, and the words were interpreted to them, that they might sing with the understanding. Thus those mountains, which for ages had stood silent witnesses to the glory of

God, now rang with the echoes of human voices singing his praises. May those voices continue to sing them with the heart as well as the understanding, until at last, in heaven, they join the "Allelujah" to the Lamb.

Being thus alone among the natives, it would have been worse than useless to employ forcible measures against "hoochinoo;" but my husband endeavored, by showing the evils attending its use, and giving them God's word on the subject, to put a stop to it; and we believe his words were not lost, especially among the young people, most of whom refrained from it all summer.

The Sunday morning services were held alternately in the houses of the chiefs, and in the afternoons, either before our tent, or on the other side of the river, where a few Indians were camped, who did not care enough for the good news of salvation to cross the stream to hear it. We had to take our congregations just as we found them, for a while, until they learned better—a half dozen watching their fish, ready to turn the stick on which it was spit-
ted before the fire when necessary; a number of others gathered around one pot or dish, helping themselves to its

contents by means of immense spoons, whose bowls measured five or six inches in length; others were lazily rolled up in their blankets, half dozing, while the rest listened attentively. The meetings held later in the season were a decided contrast to these earlier ones, especially the last, when a large Indian house was crowded with a quiet and attentive audience. It was evening, and the flickering fire lighted up the rows of painted faces turned toward Mr. Corlies, and the feeble candle held for his benefit. The little candle did its best, which was not much, but it gave the light by which the word of God was read. So may we let our light shine in this dark world.

FT. WRANGELL, ALASKA.

BY MRS. A. R. M'FARLAND.

JUNE 6, 1881.

This month I have sad news. Minnie, one of our dear girls, is dead, and was buried one week ago to-day. She had been failing for some time. Her parents took her home, thinking that they might be able to do something for her, and it was a comfort for them to try. She died peacefully trusting in Jesus. We buried her beside her cousin Hattie. This makes the fourth of our Home girls that have died. We now have twenty-eight girls in the Home.

JUNE 11.

The steamer came in day before yesterday, and we were very glad to see Mr. Young and family back from Portland. We were also very glad to welcome Rev. and Mrs. Willard to Alaska. The mail brought us the good news that our earnest and indefatigable worker, Mrs. J. O. Mahon, of Washington, D. C., has regained her health and is at work again. It would have been a great loss to us if she had been permanently laid aside, as she has been very active. The Band at Berkley Springs, Va., who support one of the girls, was organized by her. She also supports one herself, that I have named Jennie Mahon Tounery. Now this mail she sends a donation to help pay for the boat-house. This she collected

from friends in Boston and Washington. The mail also brought us \$12.50 from Mrs. Slaymaker, of Philadelphia, a donation to the Home for her two little girls, one of whom is in heaven. When dying, she asked her mother to send her money to my girls. Thus the dear little ones are vicing with each other in sending their gifts. We will use this donation in procuring outline maps, which we have long needed. Truly God does not forget us, but sends help from one source and another according to our needs. He is raising up friends for us all over the land. To his name be the glory.

A MINISTER of the Church of England, Archdeacon Kirby, having spent many years as a missionary in the Hudson Bay Territory and Alaska, furnishes striking testimony on an important question. He was advised by the Alaskan traders not to preach the whole truth of the gospel as it is understood by the evangelical churches. He would only get in trouble and make no converts, he was assured, if he preached against the medicine men and polygamy. But he disregarded their advice, following his own conviction, and the result was a wonderful success which he attributes largely to his faithfulness in making no compromises with heathen immoralities and superstitions.

New York and Cincinnati, November, 1881.

THE Clinton H. Meneely Bell Company, of Troy, and the Meneely Bell Company, of West Troy, have lately furnished bells for the following Home Mission stations: Cañon City, Fort Collins, Longmont and Pueblo, Colorado; Greenwood, Dakota; Ephraim, Salt Lake City, Mt. Pleasant and Manti, Utah; Fort Wrangel, Chilcat and Hydad, Alaska.

"Ring the bell! Let it swing and swell
Peal on peal, with a joyous knell,
Till it thrills and throes and quivering goes,
Like a thing of life that feels and knows.
To and fro, with a surging tide,
Let it send its greetings far and wide.

"Well, well, dost thou swell and swing,
Oh, welcome and well-beloved bell!
Thou comest to greet us from loving hands,
Thou comest to bind us with loving bands!
When hearts are weak and our fears oppress
Thou comest to cheer, thou comest to bless."

MR. DUNCAN sends the following terse summary of the material progress at Metlakahla in the past year: "Good progress made. Large congregations. Over 300 Indians from Fort Simpson and Kithratla spent Christmas with us. Our village is growing. Over 100 new houses up. Fresh machinery introduced. A telephone at work to the saw-mills. A furniture manufactory and sash shop at work. Our females have been taught spinning and weaving. The shawls, blankets and cloth manufactured by them have caused great rejoicing."

A RECENT LETTER from Mrs. Tate, missionary among the Indians at Bella Bella, British Columbia, re-echoes the destitution and needs of the North Pacific Coast:

"Here, as well as everywhere else on this coast, the most crying need is a home for young girls. Among the Bella Bellas

the custom of infant betrothals and early marriages prevails. One bright little girl of eight or nine years of age was taken from my school and married to a man living in a heathen village, and who already

had one wife. They have promised that there shall be no more betrothals, but the old bargains, they say, must be kept."

HOSPITAL AT FORT WRANGEL.

MRS. S. HALL YOUNG.

In our Indian town is a little house that can not be more than fifteen feet square. About one-half of the floor is taken up with the Indian fireplace—a large square place filled in with gravel, upon which they build their fires, the smoke passing up through the roof. The remaining surface is covered with boards, upon which, in this very small house, are lying four sick women. The house is very shabbily put together, with large cracks and openings for the wind to whistle through, and when it rains the water falls upon their beds. They have been often days without food, and before the missionaries came, often without food. In former times the Indians were very cruel to their aged or sick. If anything happened or old age prevented further usefulness, they used to be placed in a little outhouse, away from all friends, occasionally food taken to them, and in many cases they died of actual starvation. In some instances 'tis but a little better now. It so happens that none of these sick ones have any near relatives, and none of them among our own church people. There is one young woman who will die. She pawned her box of bed and clothing for food. Now that is all gone, she has nothing except what we give her. Her bed is a heterogeneous mass of rags, bundles, etc. Near her is an old paralytic. She lies without any sort of a bed, only an Indian mat under, a dirty old blanket over her; her pillow is a dark dirty bundle I have never dared to investigate. She wears only one cotton garment that she uses night and day without change. The last time I went to see her she made me think of a young bear; she had her hair

cut short, convict style, making her head appear very round. She was hungry; I gave her half a loaf of bread which she took eagerly, and without stopping to eat, held it up to her mouth with both hands, gnawing away without a rest till it was half

gone. In an opposite corner is a woman I should think about fifty. Her hip was broken some time since; the Indians being unable to set it, she has not walked since. She has a respectable bed, but is very poor and her nearest relative only a cousin. The fourth on the opposite side of the room belongs to the Takoo tribe, and says she would return to her own people, but she has given her daughter to Mrs. McFarland, and she does not like to go away. Mrs. McFarland has done a

great deal for her. *There they are, the four poor miserable wretches in such a deplorable condition.* They have lain upon my heart so heavily that at night I have been sometimes unable to sleep. * * * I have been loth to present this subject, as the Christian ladies of our land have already been so generous to our mission. Yet I know the Lord has control of all the money; if it is his will that these friendless, destitute, sick ones are to be better cared for, *they will be.* And there I am content to let the matter rest.

ALASKA.

Dr. Sheldon Jackson has just returned from Alaska, after a visit involving both toil and danger. He gives the Woman's Executive Committee of Home Missions the list subjoined.

Work for Mission-Bands and Societies or Other Friends.

Who will send money this winter before March 31, '82, to pay for objects subjoined? Where there is no Presbyterian treasurer, nor one in the Synod, forward money, specifying object, to Mrs. M. E. Boyd, 23 Centre Street, New York City, 3863:

Needed for Mission Building at Chilcat, Alaska.

9 rooms, \$1.00 each.....	\$900 00
10 kegs of nails, \$5 each.....	50 00
15 windows and frames, \$10 each.....	150 00
17 doors and frames, \$10 each.....	170 00
30 school and church seats, \$15 each,	450 00
2 stoves at \$15 each.....	30 00
1 stove at \$30 each.....	30 00
2 chimneys at \$25 each.....	50 00
Paint	100 00

Carpenters' tools.....	70 00
1 flag.....	15 00

1 pump..... \$2015 00

For Mission House at Sitka, Alaska.

50 school and church seats, \$10 each,	\$500 00
30 bedsteads, \$5 each.....	150 00
1 kitchen stove (very large).....	75 00

FURNITURE.

box carpenters' tools.....	75 00
1 flag.....	15 00
Dishes	25 00
2 swinging or bracket lamps, \$2 each,	4 00
6 hoes	
6 wash-boards.....	
1 pump.....	
1 grindstone.....	2 00
1 sewing machine.....	
6 sad-irons.....	

BELLS AND ORGANS.

Several of these are urgently called for and much needed, both in Utah and New Mexico.

Articles Wanted at Boys' Boarding School at Sitka, Alaska.

These can be purchased there, and so expense of freight charges saved. The money to pay for these articles is therefore asked for.

DORMITORY.

8 pairs of curtains, 40 cents a window,	\$3 20
75 sheets	25 50
50 pillowcases.....	5 00
25 bed-quilts.....	

If not weighing over four pounds, a quilt can go by post-office at the rate of 16 cents a pound.

Wall-pockets for holding brush, comb, needles, cotton, etc., pin-cushions, small comb, cotton, buttons, pins, soap, wash-rags, towels, chromos, engravings, mottoes.

READING-ROOM.

Three pairs of curtains, two and a half yards long, one and one-quarter wide, cheese cloth; one table cover, three and one-half yards by two; chromos, mottoes, engravings, texts, cards, tidies, mats and fancy articles, games,

picture-books of animals, flowers, birds, fish, etc.; also illustrated magazines and papers, pens, pen-wipers, paper, lead pencils, copy-books and drawing-books.

HOSPITAL.

Four pairs of curtains, same as in reading-room; ten ticks, $1\frac{1}{4}$ yards by $2\frac{1}{4}$; 12 sheets, $1\frac{1}{4}$ by $2\frac{1}{4}$ yards; 12 pillow-cases $\frac{3}{4}$ yard by $\frac{1}{2}$; 6 bed-quilts, 6 combs, 6 brushes, 12 towels; fancy articles to make the room bright and attractive, pictures, chromos, mottoes, etc.

SCHOOL-ROOM.

Drawing-books, alphabet cards, writing-books, pens and pen-wipers.

Many of the above articles can be

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sent through the post-office. Please report what is done to Mrs. C. H. Langdon, Secretary, 23 Centre Street, New York, 3863. Mention the money value of contributions. Direct parcels to Miss O. E. Austin, Sitka, Alaska.

EVENTS IN ALASKA.

"Since Commander Glass's last report an industrial school for Indian boys has been established at Sitka under the auspices of the Presbyterian Board of Missions of New York. Twenty Indian boys, selected for their intelligence and good conduct, are now in attendance. This number will be increased from time to time by boys from the other tribes of Alaska. It is intended to teach the boys trades in order that they may in turn become teachers among the different tribes. Commander Glass says: 'The establishment of this school at Sitka, where Indians can be taught trades at the same time that they receive instruction in English branches, will, in my opinion, be of more service to the tribes at large than if even a greater number of boys were sent out of the Territory for the same instruction, as here their improvement from day to day will be seen and appreciated by those older than themselves, and will more immediately affect the habits and customs of the Indians.' The system of control and discipline adopted has resulted in marked improvement which was recognized by the Indians themselves."—*New York Times*, July 14, '81.

New York and Cincinnati, December, 1881.

THERE is no happy childhood in Alaska, and will not be until the gospel reaches them. We ask you for a Christmas present to build homes for the gospel.

SAID a great chief: "In Alaska women are made to labor. One of them can haul as much as two men can do. They pitch our tents, make and mend our clothing, etc.

A SICK CHILCAT WOMAN, when approached by the Schamans to commence their incantations, drove them away, saying the missionary has come now and told us about God, and I am going to follow the missionary's God.

MISSION BOXES FOR ALASKA.—The Pacific Coast Steamship Company has purchased the Alaska steamer. Hereafter

all freight for the missions should be directed to the "care of Pacific Coast Steamship Company, Broadway Wharf, San Francisco, Cal." Make a memoranda of this and thus prevent your boxes being lost or delayed.

DURING family worship, on Christmas morning, after the reading of the Scriptures, let the leader send one of the children around the circle to gather up the offerings of the family for mission buildings in Alaska. Then let the offering be laid before God in the prayer that follows, and a special petition be made that his blessing will follow it.

CAPT. HOOPER, in his report for 1880 to the Secretary of the Treasury, says of the Innuits of Northwest Alaska: "The men are lazy, and compel the women to perform all the manual labor. I saw two women, each with a child on her back, drawing a thirty-foot net for salmon, while the men stood by smoking, without offering to assist, although it was evident that the task was much too difficult for the women." Among the Thlinkets the case is different, and the woman has only her proportion of the work.

A GIRL TIED TO THE STAKE.—In one of the Indian villages of Alaska, a girl, accused of witchcraft, was taken down to the beach at low tide and bound to a stake, so that the incoming tide would drown her. The carrying out of this cruel purpose was prevented by a white man, who rescued her. These habitations of cruelty and torture can be turned into the abodes of love

and peace by the teachings of the missionaries, but the missionaries must be furnished with houses and chapels. Will you make an offering unto the Lord for this purpose?

PRIZES TO THE READERS OF THE PRESBYTERIAN HOME MISSIONS FOR 1882.—With a view of promoting interest in the Home Mission work of the Presbyterian Church, it is proposed to hold at the close of the year a competitive written examination on the contents of this paper for the year. The examination will be conducted in every congregation where the minister or some other qualified person will take charge of it. At the proper time printed question papers will be issued to those in charge of the examinations. Prizes will be awarded to the twenty candidates sustaining the best examination. Further particulars will be given hereafter.

The announcement is made now in or-

der that our readers may save their papers and read them more carefully.

ALL packages intended for Alaska that can be made into packages weighing less than four pounds should be sent by mail. The addresses for the several schools are: Mrs. A. R. McFarland, Fort Wrangel, Alaska.

Alonzo E. Austin, Sitka, Alaska.

James E. Chapman (Hydah Mission), Fort Wrangell, Alaska.

Walter B. Styles (Hoonyah Mission), Harrisburg, Alaska.

Rev. E. S. Willard (Chileat Mission), Harrisburg, Alaska.

At the Klawack Cannery an Indian one day, abusing some others with offensive epithets learned from the whites, they at once fell to fighting. A trader inquiring what he said to them, they replied they didn't know, only when white men used those words they went to fighting, and so the Indians thought that was the proper thing for them to do.

THE larger number of our readers are Christian women. We would commend the contents of this paper to their thoughtful and prayerful consideration. As you read these brief sketches of the condition of the natives of Alaska, and remember that there are thousands thus situated in your own country, are you content to sit still and let them perish? Who caused you to differ? Who saved you from their fate?

As you realize, even feebly, the horrible fate from which you have been saved, gratitude should lead you to make earnest efforts to save them. Do you ask what you can do? You can think of these things, pray over and talk about them, until your heart is all on fire—then some of your friends will catch the fire. Then you

and they can organize a Woman's Home Mission Society, or enlarge the powers of the existing Sewing Society, so that, in addition to the usual "box of clothing," you can raise money to support missionaries. And, as the first act, you can go among your friends and collect for the mission buildings in Alaska.

HUMAN SACRIFICES IN ALASKA.—One of the great glaciers of Alaska, in pushing forward its terminal moraine, is gradually filling up a valuable fishing stream. In 1876 the native tribe, who claim the stream, sacrificed two slaves to appease the god of the glacier and stop its further encroachments. We are erecting mission buildings in the principal village of that

tribe, that the missionary may teach them of the one only efficient sacrifice. Your free-will offering is asked for this purpose.

HELP ROOT OUT SLAVERY.—Slavery still exists among some of the native tribes of Alaska. Many women are held as slaves. And it is a slavery that in their estimation is not terminated by death, but continues to exist in the next world. So that upon the death of the master, or some member of his family, one or more slave women are sometimes killed, that as they have waited upon their masters in this world, so their spirits shall wait on his in the next world. If we can build houses, so that a missionary can reside permanently among them, they will soon be taught better. You are asked to make a Christmas offering for this object.

OVER a year ago the chief of an Alaska village was promised a teacher. When the months passed and no teacher came, the people said the white missionary lied to us, but the chief held on and said the teacher will come. Last winter the chief lost a favorite boy by death. His people gathered around to make the usual arrangements for burning the body. But he said, "No, I will keep him until the missionary comes and give him a Christian burial like the white man." Consequently the body was placed in a box, which was nailed up tightly and kept in the living room of the house waiting for the missionary to come.

The box was in the chief place of honor opposite the door. Behind it upon the wall were nailed a few copies of the *Illustrated London News* and *Sunday-school Visitor*, which had probably been given the boy when he had accompanied his father to some distant trading station. Over the box was a black cloth edged with red and elaborately worked with pearl buttons—the coat of arms of the chief. Upon this was placed an accordeon, a toy canoe, bow and arrows and other playthings of the boy. In front of the coffin was a small table with a dish of sugar, a

dish of fried potatoes, one of fresh ripe berries, a small call bell, a lamp, perfumery bottle and richly colored wine glasses. When the berries or potatoes became stale they were burned, that their spirit might ascend in the smoke to nourish his spirit in the other world, and fresh provision was placed upon the table—for the father was still a heathen and knew no better. He only knew that a missionary was promised, and that when he came he

would teach them better things; and in faith reaching out into the future after something better, he kept the body of his boy for the new era that was to come. Thus the body was kept for months until our arrival last August with a missionary for them. The chief manifested his joy by presenting us a native house that, with some improvements and alterations, we have made available for this winter's school. But next season we will need to erect a mission residence and chapel. We ask for a Christmas offering to repair the Indian house and erect others.

THE people of Alaska are passing in 'o eternity without God and without hope. They have consciences accusing them of sin and guilt, so that death is dreaded, but they have never heard of Jesus, who takes away the sting of death. In the judgment they can truthfully say:

We were placed under the care of a great Christian nation, which had tens of thousands of missionary societies, and hundreds of thousands of consecrated hearts, that labored and prayed for Asia and Africa and the Isles of the Sea, but never sent any one to tell us that Jesus died for us as he died for them. They forgot us, and we are lost.

And how will you answer to God for their loss? If you would do something for them, it is now needed in the form of money to erect buildings to shelter the missionaries.

THE Children's Band that will keep at work, whether their leader is absent or present, is to be commended. The *Presbyterian Herald* says of the band at Pueblo, Col.;

The Sheldon Jackson Mission Band, though without a leader during the past summer, has not been negligent or idle. At the meeting last week a *comfortable comforter* was put together and quilted for the comfort of Miss S. D. Grimstead, teacher to the Mexicans at 1st La Jara. By special solicitation by two members of the Band, seven dollars were secured toward the purchase of a cooking stove for the Mission. A number of the ladies of the congregation contributed articles of household goods from their abundance: sheets, pillow-cases, towels, napkins and table linen, dishes and tinware, rugs and pieces of carpet. A small supply of pantry stores was also contributed; a can of butter, some coffee, oat meal, rice, pickles, jellies and canned fruit. Miss Grimstead endeared herself to friends while in Pueblo, and will be followed with interest and prayers to her work in La Jara.

SITKA, ALASKA.

We have twenty-five boys in our Home. They do all their own washing, scrubbing, cooking or baking. The garden, which is under Mr. A.'s super-

vision, is the finest in Sitka. The young farmers are raising beets, potatoes, onions, turnips, lettuce, radishes, cauliflower and curled cress.

The other night when Mr. A. went to the dormitory to see if the boys were all right, he found them with books in

hand, studying their lessons, with the exception of Archie, who is more advanced, and was acting as instructor, helping them with the hard words and teaching Dennis, our Hoonyah boy, his alphabet.

Dr. Jackson came up this steamer and made the children very happy by presenting the school with a beautiful flag and a church bell. The bell belongs to the Hydah Mission, but we are going to have the use of it until that mission is established, and Dr. Jackson can procure one for us. One of the Indians told me they all had very happy hearts because they had an "Amelican" flag. Their highest ambition is to be called "Melican" boys.

Our school has been largely attended this term, an average of 113. They are learning very rapidly, and we feel greatly encouraged. Sunday we have often over 300. A. E. A.

AN INDIAN SLAVE BOY SHOT BY HIS MASTER.—Last winter a slave boy at Sitka was accused of being a witch and taken out by his master and shot as a worthless cur, inflicting a bad wound in the shoulder. The noise of the gun attracted the attention of the guard of the Man-of-War Jamestown, and they rescued him. When the boys' home at Sitka was started he was placed in it and named Moses Jamestown, because rescued from death by the Jamestown. Remember the Christmas offering for houses, that the Indians of Alaska may be made free in Christ.

It is encouraging to note the pride and affection with which the natives of Alaska regard their mission-house. To the majority of them it is the largest and finest house they ever looked upon—their constant wonder and pride. A good, substantial mission-house greatly adds to the influence of the missionary.

IF Alaska is worth having at all, says the St. Louis *Globe-Democrat*, it is worth taking care of. The wisdom of the purchase has been seriously doubted, but having bought the property, it ought to be given a chance to vindicate its worth, if it has any. A number of enterprising men upon the Pacific Coast think that there are possibilities in the region not to be despised, and this petition finds its inspiration in the growing interests of men who want solid titles for the wealth-producing property they intend to develop. They are the very individuals who alone can make Alaska profitable, and they ought to have the chance.

A CHRISTMAS SABBATH-SCHOOL.

Christmas this year comes on Sabbath, and will give special direction to the exercises of the Sabbath-schools. It will be an appropriate thing to ask the scholars for a special offering to testify their gratitude for their own privileges and their desire to extend the same privileges to others. Let notice be given two or three Sabbaths preceding that on Christmas a collection will be taken by classes to build mission buildings in Alaska. When the collection time arrives, let each class, as it is called upon, send to the superintendent's desk an envelope containing the money contributed by the class, with the names of the contributors, also an appropriate motto or text of Scripture. The money should be sent to Mrs. O. E. Boyd, post-office box 3,863, New York City, N. Y., and marked special for "Alaska Mission Building." It will add to the interest and success of the movement if teachers will talk the matter up with their classes. It might also give interest to the occasion if some pupil would memorize and repeat the poem of "The Church Bells in Alaska," published in last February's number of PRESBYTERIAN HOME MISSIONS. Also others prepare and read an essay on the Fort Wrangel or Sitka Missions.

SOME of the older day scholars at Sitka bring lead pencils and paper so that they can copy the object-lessons

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to take home to their parents that they may see what they are learning.

THE girls at the McFarland Home, returning from a visit to a neighboring school, were telling their experiences to their teacher. Although their own surroundings and living are very plain, yet the others seemed to have been all more meager. After descanting upon this, one of the girls added, "Yes, just think, the poor things haven't a looking-glass."

IN the spring of 1880 Capt. Beardslce, who was then in command of U. S. ship Jamestown, and was the leader in educational matters at Sitka, while walking on the beach one day saw a canoe with two Indian boys in it, and, as they were talking pretty loudly, he stopped to listen to their conversation. One of them was teaching the other the Lord's Prayer in exactly the same manner as his teacher had taught him shortly before.

CHIEFS in Alaska sometimes own two or three houses. Thus, during our summer missionary tour in a canoe among the Indian villages of Southeastern Alaska, we were sometimes taken by the chiefs to a house other than the one they lived in, and which seemed to be kept for visitors. At two of these villages the chiefs, to show their earnest desire for a school, gave us their best house for school and mission. We now need funds to furnish seats and otherwise change them for school purposes, and ask you to lend a helping hand.

WHEN Capt. Glass, who has taken so substantial an interest in the Sitka mission school, in August sailed with the U. S. ship Jamestown for San Francisco, the boys of the school flocked down to the sea side and waved their hats, and with tears in their eyes shouted at the top of their voices, "Good-bye, good-bye, good Captain Glass! Good-bye, Jamestown!" Their sorrow was so genuine that for a few days they could not eat.

THE boys at Sitka propose to learn as fast and as much as their friends

that were taken to the Indian training school, Forest Grove, Oregon. Their teacher, visiting the dormitory at night to see if the lights are out and all in order, not unfrequently finds one of the older and more advanced boys teaching the others orally in the dark. It is for these bright Indian boys thirsting for knowledge that we come asking for a Christmas offering.

ALL the older girls at the McFarland Home have united with the church. Thus God is showing early fruit and rewarding the faith of those who, two years ago, responded to the appeal and contributed liberally for the building of the McFarland Home. This should encourage a similar liberality at the present time, that other tribes may secure a blessing. As a thank-offering that God has accepted your former effort, give again that other centers of blessing may be established.

A SLAVE boy ran away from his cruel master and took refuge in the wood-house attached to the guard-house at Sitka. He was afraid to show himself by day lest he should be recaptured, and only ventured out at night to pick up something to eat from the refuse thrown away from the kitchen. And even at night, if he heard footsteps approaching, he would crouch down behind a bush or building. He slept in an empty barrel without any covering. When the boys' home was started at Sitka he found refuge there, and is the happiest of the happy. As Mary loved much because forgiven much, so this poor escaped Indian slave

boy seems to study ways of helping the school and teachers and other boys as an expression of his gratitude. Thus other homeless and neglected boys are coming from different pagan villages, and in their rags and dirt and misery, asking to be taken in. How can the teachers refuse them when the Master says: "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God?" But they can not take them unless you furnish the money for beds, and chairs, and tables, and dishes, and food and

clothes. Just now a Christmas present is asked of you in order to fit up the building for them to live in and enlarge it so that more boys can be taken in.

WHEN the school at Sitka grew too large for a room in the guard-house, it was concluded to clean out the old abandoned log building formerly used by the Russian-American Fur Company as a hospital. Some idea of its condition can be had when it took thirteen men two weeks to clean it. They took twenty-three wheel-barrow loads of dirt out of one room. It had evidently been used as a stable. Glass was replaced in the windows, partitions in the building, the fences repaired, walks graveled, benches in the school-room, board bunks in the dormitory, and many other things, until it seemed as if there were no end to the work. All this was done by the boys themselves and assistance kindly furnished by Capt. Glass and the officers of the Jamestown. The boys went out and camped in the forests until they cut down the trees and made a raft of logs, which was towed in and landed on the beach in front of the school-house. They then cut, carried into the yard and neatly piled their winter supply of wood. One of the merchants rented them his fish net, and they went out and put up seven barrels of salted salmon for their winter use. They also raised a good vegetable garden. They have made their own clothes, do their own cooking and washing. In every available way they have sought to help themselves until by them and the assistance rendered through Capt. Glass, work has been done that, if hired, would have cost the church a thousand dollars. The lumber, cloth, glass, paint and raw materials alone had to be purchased. For these and other repairs, together with a residence for the teacher, we need three thousand dollars. We ask you to include it in your Christmas offering.

LAST November some Indian school-boys at Sitka came to their teacher and asked permission to come and live at the school-house. They said there

was so much talking and quarreling and carousing at home that they could not learn fast. The teacher told them that she had no blankets for them to sleep on or food for them to eat. They replied if she would let them come they would take care of themselves. So they went and got their old dirty blanket to roll up in and sleep on the floor. They brought a piece of tin for a looking-glass, and going down to the beach used the Pacific Ocean for a washbowl. As for food they picked it up as they could. Sometimes a little was given them. As for fire they did without it. When it became too cold they would jump around more lively. Soon other boys joined them. Then a native policeman was appointed to sleep with them. As they increased in number the old hospital building was fitted up, Mr. Austin and family moved into it with the boys, and the Sitka Training School was started.

The following are their names. We ask a Christmas offering to put their "Home" in repair and erect an addition for the teachers:

The Names of the Boys in the Training-School at Sitka, Alaska.

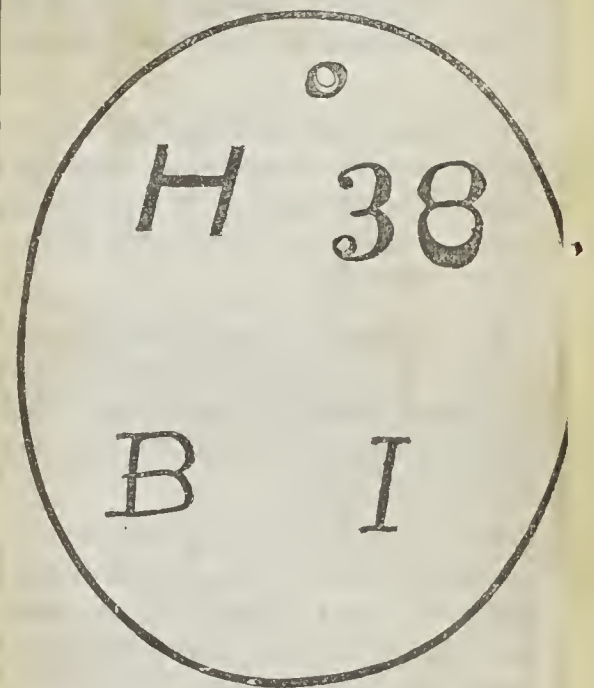
INDIAN.	AMERICAN.	AGE.	TRIBE.
To-qua-ish.	Moses James		
Don-a-wauk.	towa.	12	Hoochinoo
Cht-kan.	Eugene.	7	Hoo yah
Wha-ton.	Sam.	16	Hoochinoo
Kal-chuck.	John.	13	Hoonyah
Ees-kah quah.	Jake.	2	Sitka
K-u-witch.	Archie.	14	"
Kodg-du-sah.	Cyrus.	15	"
Syn-ka-yeh.	Ned.	19	"
Kah-wodkt.	Luke.	16	"
Ush-klake.	Billy.	14	"
Es-ko-koh.	Allen.	11	Hoochinoo
Nasha-hoyah.	Mortimer.	7	Sitka
Yoo-dus.	Augustus.	7	"
Kos-nikhe.	Harold.	9	"
Kosh-da-skuke.	Morris.	9	Hoonyah
Ush-kah-ka-yeta.	Louis.	9	"
John-khe.	Donald.	11	Hoochinoo
Kos-si-ti.	Carl.	11	Hoonyah
Ka-ish.	Willie.	13	"
Kach-ab-ti.	George.	10	Sitka
Netch-ish.	Lawrence.	12	"
Kat-li-au-ish.	Fred.	15	"
Chake-uck.	Harry.	15	"
Watz.	Peter Church.	12	Hoonyah
	Dennis.	12	"

Bands, societies or Sabbath-schools that will undertake the support of one of these boys will correspond with Mrs. F. E. H. Haines, Secretary of Woman's Executive Committee, P. O. Box 3,863, New York City, N. Y.

On the 23d of February, 1881, Capt. Henry Glass, who succeeded Captain

Beardslee in command of the U. S. ship Jamestown, proclaimed a compulsory educational law to the Indians of Sitka for children between the ages of five

and nineteen. He had previously numbered the Indian houses and taken an accurate census, thus obtaining the number of adults and number of children, sex and age in each house. He compelled them to dig ditches and drain their houses on the outside, also whitewash them, which has greatly decreased the death rate and sickness among them. He then had tin labels cut out, one for each child in the place, with the number of the house and number of the child in the house stamped upon the tin. The accompanying full sized design represents Boy 1, in house No. 38:



These labels were worn on the neck of the children. If a child was found out of school in school hours the native policeman would catch him, look at his number and report to Capt. Glass that Boy 1, House 38, played truant, or the teacher calling the roll would mark Boy 1, House 38, absent and report him. The next morning the head man of House 38 was brought by the native policeman before the Captain and fined a blanket or imprisoned a day because he did not see that Boy 1 was in school. After a few fines there was no farther trouble, and the school ran up to an average attendance of 230 pupils, and one day as high as 271 pupils and adults. The parents themselves are delighted with the result.

The very success of the movement necessitates the enlargement of our facilities, for which we ask of you a liberal Christmas offering.

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AT Klawack, Alaska, last September, a whole family were condemned to death for witchcraft. While the tribe were torturing and killing an old woman, her two daughters and a grandson escaped to the woods and made their way to Wrangel. The unmarried daughter has been placed in the McFarland House, and the grandson in the school at Sitka.

REMINd all your friends about the Christmas offering for Alaska.

MISS ROSS is again in charge of the school at San Luis with nineteen pupils.

THE Presbyterian Church of Canada has 667 mission stations with 16,488 communicants.

FROM the new Chilcat Mission fifteen glaciers are visible. Who will contribute for the Mission Home among the glaciers?

WE call attention to the appeal from Sitka for warm underclothing and bedding. What can be sent by mail should be sent at once.

IN the spring of 1881 seventeen Indian slaves at Sitka were freed through the efforts of Capt. Henry Glass, of the United States ship Jamestown.

THE Woman's Home and Foreign Missionary Society of Brooklyn are furnishing the "Brooklyn Reading-room" for the Pueblo Industrial School at Albuquerque, N. M.

THE wife of the head chief of an Alaska village does the washing of the missionary without charge, saying, "He was teaching them freely and she would wash for him in like manner."

THE Baptists have built a steam launch of 100 tons measurement for mission work in Alaska, British Columbia and Washington Territory. She is 82 feet long, with a cabin 25x15 feet.

REV. W. H. R. CORLIES, of Fort Wrangel, accompanied us on our Alaska missionary tour. His knowledge of the people and their ways greatly assisted in the successful issue of our work.

ACROSS the portage from the new Chilcat Mission is Tindestak, the lower village of the Chilcats. Donawauk (silver gray), the head chief, expressed great regret that he was born so long before the missionary came to teach the people so many good things.

AFTER public service on Sabbath among the Chilcats, they are fond of remaining to sing and repeat the Child's Catechism. This they do both in English and in their native tongue, the Thlinket, having been taught by Mrs. Dickinson, who also has translated a few hymns into Thlinket.

WHEN a missionary told an old Indian what the gospel and civilization would do for him and his people, he said, pointing to a river which rises in the Rocky Mountains and empties into Hudson's Bay, "My heart is as glad as that river is long." You can make many hearts as glad as the rivers are long by contributing for the erection of mission buildings in Alaska.

It is a strange thing that hundreds of Christians will read concerning the great need and the wide openings in Alaska, and not feel sufficient interest to contribute one dollar toward their rescue. Saved themselves, they will make many excuses for not reaching out a helping hand toward others.

REV. EUGENE S. WILLARD and family, in charge of the Chilcat Mission, will be cut off from the outside world, and unable to receive either supplies or mail, from October to next April. Is it too much to ask you, in your cosy home, surrounded by sympathizing friends, to make a liberal donation toward paying for a comfortable Mission Home for these self-denying missionaries?

A LITTLE Indian boy, who was attending our day and Sabbath-school, was asked the question, "What is the worst position a man can be in?" "To be a heathen," was the answer. The little fellow had seen it all. He was again asked, "What is the best position a man can be in?" "To be a Christian and love God and Jesus Christ," was the answer. Help us build a house in which many Indian boys and girls and grown people can be taught to "love God and Jesus Christ." Remember the Christmas offering.

MOTHERS offering to sell, to the highest bidder, their daughters to lives of shame, is a common sight in some of the villages of Alaska. Let the Christian women take an interest in this effort to erect mission buildings, that will make it possible to teach and Christianize that people, and thus elevate and save these degraded women. Send your gatherings to Mrs. O. E. Boyd, Treasurer, P. O. Box 3,863, New York City.

Confidential

OFFICE OF THE

NORTH-WEST TRADING COMPANY.

PORTLAND, OREGON,

October 18th, 1881.

TO THE STOCKHOLDERS OF THE NORTH-WEST TRADING COMPANY:

THE North-West Trading Company was incorporated in March, 1880, with a capital of \$16,000. The objects of the Company, as indicated in the articles of incorporation, are: to purchase, build and own steam and sailing vessels, for the purpose of navigating the waters of the Pacific Ocean between the mouth of the Columbia River and Cook's Inlet in the Territory of Alaska, including all intervening sounds, straits, inlets and rivers; to trade within the States of Oregon and California and the Territories of Alaska and Washington; to loan and borrow money, and to mortgage its property to secure payments of its debts; to engage in fishing in the waters of Alaska, and to erect, own and operate oil works and refineries in said Territory.

The enterprise at its beginning was but an experiment. With so small a capital, only a trial could be made, and such information gathered as was indispensable for carrying on more extensive operations.

Immediately upon the organization of the Company the steamer "Favorite," of 75 tons measurement, was purchased and fitted up so as to answer the requirements of the proposed business; and a stock of goods for the Indian trade was bought and dispatched to Sitka. From Sitka the managers of the Company proceeded on the "Favorite" through the different straits and canals of the Alexander Archipelago, trading with the Indian tribes for furs, and looking for sites suitable for the erection of permanent Trading Posts. By September first three such posts were established, and the necessary buildings erected, one at Killisnoo on Kenesnow Island, Chatham Strait, about 70 miles distant from Sitka, another at Hoonyah on Cross Sound, and the third at Chilcoot, at the head of Linn Canal, 225 miles north of Sitka. These posts were stocked with goods and placed in charge of traders. The "Favorite," connecting with the monthly mail steamer at Sitka, kept the posts supplied with goods, meanwhile trading with those Indian tribes at whose villages no posts had been established.

In September, 1880, I proceeded to Southeastern Alaska, and, cruising on the "Favorite," visited all points of importance in the archipelago for the purpose of surveying the field, familiarizing myself with the resources of the Territory, and determining on a plan for future operations.

Suffice it to say that the results of my observations were of a most interesting and gratifying character, satisfying me that the resources of Southeastern Alaska were greatly underrated, and that it offered a fine field for an extensive and profitable business. Among other things, I found an astounding abundance of oil fish, such as whale, dogfish, porpoise, halibut and herring, and could not help seeing in this a mine of wealth in itself.

The net earnings of the company for 1880 amounted to 20 per cent. on the capital.

In January of the present year the capital of the Company was increased to \$50,000, for the purpose of establishing additional Trading Posts, and more especially, of engaging in the manufacture of lubricating and tanning oils. Through the assistance of Professor Spencer F. Baird, of Washington, the services of Captain Jacob Almy,

of South Portsmouth, Rhode Island, were secured to manage the catching of fish and the manufacturing of oil for the Company. Capt. Almy was engaged for more than twenty years in the catching of oil fish, and the trying out and refining of oils, on the Atlantic coast, and is an expert in every branch of the business. He proceeded in May to Alaska, and was during the following three months principally engaged in examining the fishing grounds, and in experiments of trying out oil in portable steam oil works at different places. In the latter part of September the works were permanently located at Killisnoo, on Chatham Strait, and operations began upon receipt of a large herring seine, manufactured for the Company in Boston. From Captain Almy's reports to me it appears that the supply of oil fish exceeds the most sanguine expectations, and that the fish of the Alexander Archipelago are much fatter than those on the Atlantic coast; Alaska herring, for instance, yielding per barrel, without the use of presses, $2\frac{1}{2}$ gallons of oil, while Atlantic menhaden, with the use of presses, do not yield over $1\frac{3}{4}$ gallon.

Of lubricating oils there have been manufactured by the Company porpoise, seal and dogfish oil, and for tanning purposes, herring oil. The lubricating oils have been thoroughly tested by the Oregon Railway and Navigation Company, of Portland, who is now taking all the oil the Company can supply. Porpoise oil has proved of special merit, equaling the best quality of lard oil. For the herring oil an excellent market has been found in Sydney.

In July the managers secured for the Company the services of two whalers, who have since been engaged, with the assistance of Indians, in the capture of whales, with but partial success, however. For while they have succeeded in killing quite a number of whales—as many as ten in one week—they failed to secure all but one. The hump and finback whales when killed in deep water almost always sink to the bottom, and can only be secured and raised by means of lines attached to the bomb lances or rockets by which they are killed, and the rockets used at the time were not provided with such lines. Next season different weapons will be used. Meanwhile the practicability of whaling in those waters has been sufficiently proved.

In the beginning of last winter apparently very rich gold bearing quartz ledges, as well as placer diggings, were discovered on the main land of Alaska, near Gastineaux Channel, between Linn Canal and Takou Inlet, and thither a large number of miners flocked this spring. A Trading Post was immediately established by the Company near these mines, which has proved quite profitable. These mines are now being developed by California capital and from all appearances promise well.

Besides the post at the mines, another one was established in the month of September at Sitka. The Company was appointed agent of the Pacific Coast Steamship Company, owning and running the mail steamer "California," which is quite an indirect advantage aside from the immediate profit which is derived from such agency.

The fur trade, although it has largely increased, has not given as good results as in the previous season, owing to the decline of prices of from 30 to 45 per cent. during the last five months. This decline is mostly attributable to the nihilistic disturbances in Russia and the unsettled state of affairs in Turkey and Greece. It is due to this decline of prices, and further to the large expenditure of money in examining the fishing grounds and experimenting in the manufacture of oil that the available profits of this year's business will be but small.

In summing up the results of this year's operations, as far as they can be judged at this time, it is but proper to say that they seem very satisfactory, and that the prospects for next year's business are highly encouraging. With the experience gained from practical tests in fishing and trying out oil, and with steam works ready for use, vigorous operations can be begun early in the spring and prosecuted throughout the entire season. Late advices from London indicate an early rise of those furs which are most common in Southeastern Alaska, thus promising profits which were lacking this season. And, last, though not least, the trade at the Takou mines will more than treble.

While I am thus confident that the coming year will prove a profitable one to the Company, I am also convinced that with a larger capital still better results may be looked for. There can be no doubt but that the present means of the Company are too limited, even to fully develop the manufacture of lubricating oils

which promises the largest returns. The present capacity of the oil works, and the appliances on hand for taking fish, are not even sufficient to supply the Oregon Railway and Navigation Company. The demand for good lubricating oils, already large, is constantly growing with the rapid building of railroads in Oregon and the adjacent territories, and the general development of this region. The Northern Pacific Railroad and the Oregon Improvement Companies would readily take our oils if they could be supplied. Moreover, with approved appliances for taking fish, and conveying the catch to the works, the cost of manufacturing could be materially reduced. The same may be said in relation to tanning oils.

Furthermore, a larger stock of goods must be kept in the coming season at the post at the Takou mines, and at least one more Trading Post established in order to obtain a fuller control of the fur trade of Southeastern Alaska.

It is my duty, therefore, to recommend an increase of the capital stock of the Company of \$50,000. I hope that the stock holders who have so far honored me with their confidence will continue to do so, and act in accordance with this recommendation.

A proposition to increase the capital stock of the Company to \$100,000, will be submitted to the stockholders at their annual meeting in December, together with a financial statement and a detailed plan for future operations.

PAUL SCHULZE,

President.

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THERE are two important helps in an Alaska mission; one is a bell and the other a flag. The Indians have no clocks or watches, and unless there is a bell to indicate when it is time for church, they sometimes come too early; but more frequently after the service is over. A bell is almost indispensable. A good bell with freight costs \$200. Two more bells are needed. Who will make a Christmas present of one? Again, the Indians can not keep the days of the week and never know when Sunday comes. While at Chilcat some Indians came four miles on Thursday, thinking it was church day. At the mission stations a flag is raised on Sunday morning and taken down at dark. When the flag is seen, then the Indians know that it is church day and that they must not go off to fish or cut wood. A party of Indians are coming from a neighboring village. Far away over the waters they see the stars and stripes, and they know at once that it is church day, and usually they quicken their paddling that they may reach the village in time to go to church. These flags cost \$15 each, and the money is wanted for five of them. Who will make a Christmas present of \$15 for a flag? Contributions for bells or flags should be sent to Mrs. O. E. Boyd, post-office box 3,863, New York City, N. Y.

THE people of Southeastern Alaska are stretching out their hands to the Presbyterian Church for teachers. Such a preparation for Christian instruction has never been seen before in the history of our native population. It is something wonderful. Surely such an opening can not be left unimproved by the Church. But teachers need buildings to dwell and teach in; therefore we ask that in the coming hours of gladness, when you make gifts of affection to your friends, that you also make a gift to your Savior, whose birth you celebrate, for his work in Alaska.

WHILE the bell presented by Mrs. Langdon for the Chilcat Mission was being transhipped at the New Takoo Mines from one steamer to another, some young men, wanting once more to hear the sound of a church bell, set it up on the wharf. It was the first Protestant Church bell ever heard in Alaska. As it rang, miners and Indians came flocking to the wharf. Pretty soon some Indians came and wanted to know when preaching would begin. Tak-

ing the hint, a choir was improvised, an interpreter secured, and a sermon preached, the first ever heard in that place.

ON my canoe voyage in 1879 to Fort Simpson and Metlakatla, I traveled with a party of Chilcats. Among them was a young chief called Klay-not. Upon my visit to the Chilcat country this past summer he was among the first to welcome me; and in a council that followed, testified that he had been a very bad man, but that since he had talked with me, two years before, he had tried to do better, and told his people that they must do differently, for the missionary was coming. Now his heart was glad that the missionary had come. This chief has placed his daughter in the McFarland Home.

THERE landed at the port of New York during the first six months of the year 243,925 immigrants from Europe. In 1880 up to July 1, the number was 177,343. During June the arrivals were 61,643, or over a fourth of the whole, and an increase of 19,616 over June, 1880. Over a third of these, or 24,142, were from Germany, including many professional men and artisans of high order. The destination of fully half of these was beyond the Mississippi. Texas and Florida are offering large inducements to the new immigrants. More Irish than ever are bound for Missouri and Arkansas.

A CENSUS bulletin shows that there were last year employed in the fishery industries of the Pacific States and Territories 16,745 persons, of whom 7,910 were Esquimaux, Aleuts and Indians, and about 4,000 Chinese. The total amount of capital employed for vessels, boats, apparatus and outfits, and for buildings and apparatus of manufacture, was \$2,748,383. The total value of products was \$9,548,277, of which \$2,345,547 represents the enhancement of 43,379,542 pounds of salmon in process of canning. Among the products mentioned in the table are fresh fish, crabs, shrimps, oysters, whale oil, fish oil, whale-bone, seal fish, seal skins, sea-otter skins, eggs of sea birds, seaweed and salt.

SHATERITCH, the head chief of the Chilcat nation, is a large, finely formed, middle aged Indian with a hole through one cheek where a few years ago he was shot through the cheek by one of his own people while drunk. According to their customs, so great an insult could only be atoned for by the death of some of the

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family of the man who shot him. Upon this occasion it was decided that one and a half lives should be the penalty. Consequently, two of the family volunteered to be killed. But now Shateritch had got half a life more than he was entitled to, for which he paid back to the man's friends fifty blankets. This great warrior and powerful chief is so anxious that he and his people should have teachers that

he gave us a large and valuable Indian house to be altered over for a school. At the council he said he wanted to have a Christian village, like Mr. Duncan's, at Metlakatlah; that they were very anxious to know about God, and that they would love and obey the missionary, because he could tell them all about God; that they would look up to the missionary as they do to the sun. He has sent one of his sons to the Forest Grove Training School. Money is required to remodel this Indian house and pay for the residence of the missionary. God, in creating this desire of the natives for instruction, is calling upon the Church to occupy the open door. The Christmas offering will furnish you an opportunity to assist.

FIFTY years ago, when the Russian American Fur Company was in the zenith of its power and glory, a creole, or half-breed Indian, by the name of Etolin, was made chief director and governor of Alaska. From his father he had been educated in the tenets of the Lutheran Church and signalized his accession to power by building a church and procuring a minister for them. Years ago the minister left and the church fell into disuse. The windows were broken out and a portion of the roof fell in. The church, 37x66 feet in size, has come into the possession of the Presbyterian Church, and now we need funds to repair it. Who will assist? Send to Mrs. O. E. Boyd, post-office box 3,863, New York City, N. Y.

DURING our recent visit to Kluk-quan, the upper and larger of the Chilcat villages, we found three sections of the village barricaded one from another. For weeks a war had been waged between two powerful families of the same village, until eight of their number had been shot and others wounded. When they heard of our arrival, the leader of one party, under a flag of truce, sent word to the other party that the missionaries had come, and now they must no longer shoot one another, but live at peace—that now they must give up their old ways and learn the white man's ways. A Christmas offering

is asked to enable the Woman's Executive Committee of Home Missions to pay for the buildings needed for the carrying on of that mission.

New Columbia and Herald Island.—Each summer a revenue marine steamer is sent to cruise in Alaska waters, to protect the seal fisheries and prevent as far as possible the introduction of intoxicating liquors and firearms among the native population. In carrying out these instructions many opportunities are afforded of furthering scientific and geographical exploration, of relieving ship-wrecked whalers and benefiting the natives. During the cruise of 1880 special instructions were given to search for two missing whaling vessels, the Vigilant and Mount Wollaston, also the exploring steamer Jeannette. While searching for these vessels in the Arctic Ocean, unusually clear skies revealed a sight of Herald Island and Wrangel Land in the distance. Several attempts were made to reach them, which were frustrated by the immense fields of ice that surrounded them.

Success was reserved for the cruise of the present season, and on the 30th of Ju-

ly a landing was effected upon Herald Island. It was found to be a mass of gray granite rock six miles long and two wide, with an elevation reaching 1,200 feet above the sea. It is the home of the Arctic fox and polar bear, while innumerable sea-gulls and murrens breed on its cliffs. The island, a short distance to the east of Wrangel Land, was first landed upon by Capt. Kellett, R. N., in 1849. He was, however, unable to scale the cliffs, and did not penetrate inland. The island was named after the ship which he commanded.

The greater event, however, was the landing on the 12th of August upon Wrangel Land, when Capt. C. L. Hooper, in command of the United States revenue marine steamer Corwin, raised the stars and stripes, and took formal possession in the name of the United States, calling it 'New Columbia.' Thus a new territory was added to our already widely extended domain, and another point gained in Arctic exploration.

For years the Indians of Siberia have reported high mountains in sight to the northward on clear days. They also have traditions that in the ages past their ancestors had migrated and driven herds of reindeer across to a land in the north. These reports having reached the Rus-

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sian Government, Admiral Ferdinand Wrangel was sent in 1820 on a tour of exploration. After a fruitless search of three seasons he reports:

"Our return to Nishne Kolynsk closed the series of attempts made by us to discover a northern land, which, though not seen by us, may nevertheless exist, and be attainable under a combination of very favorable circumstances."

Capt. Kellett, R. N., claims to have seen it Aug. 16, 1849, but was unable to make a landing. Capt. Long, of the whale-bark Nile, discovered and sketched the entire southern coast August 14-16, 1867, and named it Wrangel Land, but was unable to force his way through the ice that surrounded it. Notwithstanding these reports, it has been a disputed question among geographers whether the land was not a myth. This has been set at rest by the landing of the Corwin on a dry gravel bar at the mouth of a large river. The existence of a flowing river 300 feet wide and twelve feet deep at low water, would indicate a land of considerable extent, perhaps a continent, stretching far toward the pole. Along the southeastern coast are mountains 3,000 feet high. At the time of the Corwin's visit, there was no snow visible on the plain or low hills. The country is sterile, with no signs of human habitation. Polar bears abound. The two eastern capes are to be named after the navigators Wrangel and Kellett, and the river after Major E. W. Clark,

Chief of the Revenue Marine Bureau, Washington, D. C., through whose intelligent sympathy and active direction these annual cruises are conducted. New Columbia is situated about six degrees north and ten west of Behring's Straits.

ALASKA.

BY CORDELIA B. NORTH.

Territory noble, vast,
Reaching far o'er earth and sea,
Linked with our beloved land,
Glorious land of liberty;
Nature triumphs on thy soil,
Spread with gifts divinely wrought;
Mountains circling hill and vale,
Crowned with peaks in cloud-land caught;
Monuments symbolical,
Stately domes, whose belfries chime
Ever silently to all
The "Gloria" with awe sublime.
Christian soldier, heed the cry
Echoing from that far-off shore;
Gird thine armor firmly on,
Then go forth—delay no more.
Wait not till it be too late,

For the fields to day are white;
Souls are pleading for the truth,
Groping out of heathen night.
Canst thou hear their piteous wail,
Which would make an angel sigh—
"No one come to teach us God,
We are left alone to die?"

Such the tidings to us borne
From the vineyard workers there;
Few in number, on they toil,
Winning souls by faithful prayer.
Now they have their church, school, "home,"
Teaching, guiding, day by day;
Twoscore silver moons have waned
Since the leader found her way.
But these poor, benighted souls
Won at last, by Christian love,
Feel conviction's wondrous power
Like an arrow from above.

Thus the little band press on,
Sowing, reaping, gathering grain;
But they need thy helping hand,
Fresh with courage to sustain.
Swift they come from out the wilds
When of Jesus name they hear,
Pleading for a shepherd guide,
Who their darkened path will clear.
If within thy secret soul
Thou canst hear the "still, small voice"
Bidding thee to "feed my lambs,"
Go, and heaven will bless thy choice.

Panorama of the West,
Daily as thy canvass rolls,
Moved by that mysterious Hand
Which created worlds controls,
Where the artist, prophet, sage,
Who thy future can portray?
Who can tell what wealth and power
Lie concealed within thy clay?
This, Alaska's natal hour,
Calls for heaven's descending dove;
Lord, baptize it with thy blood,
Consecrate it from above.
FEBRUARY, 1881.

Do not forget to make a Christmas offering for mission buildings in Alaska. The nickels of the poor and the hundreds of dollars of the rich are equally acceptable to the Savior—according to your ability and willingness.

ANOTHER CHRISTMAS OFFERING FOR ALASKA.

Two years ago a Christmas offering was asked of the Church to build a "Home" for girls at Fort Wrangel, Alaska, and \$5,000 was sent in. We NOW NEED AN OFFERING OF \$10,000 FOR MISSION BUILDINGS AT FOUR DIFFERENT STATIONS.

Last spring Rev. Eugene S. Willard

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and family were appointed for Chilcat, but there was no house to shelter them. The steamer landed them on a beach where there were no white people or settlement, save one trader with an Indian wife. Before they could do anything a residence had to be erected and a school-house and chapel secured. The Board of Missions is not allowed by the Assembly to do this work. And the Woman's Executive Committee had no funds. As the buildings could not wait, they were erected and an offering is asked by the Committee to pay for them. A similar state of things existed among the Hoonyahs, where Mr. Walter B. Styles and his wife are in charge of the Mission school.

Also, at Sitka, the rapid growth of the work required the repairing of an old building and demands the erection of an addition to give increased room. The very success of the work is necessitating greater outlays.

Buildings are also greatly needed at the Hydahs. But for these the Ladies' Board of New York have a legacy of \$2,000.

Also, in the Upper Chilcat village a mission will be established with a native teacher as soon as funds are provided for repairing and fitting up an Indian house that has been presented to the Woman's Executive Committee. Then the success of the work demands enlargement at Fort Wrangel. For all these purposes a gift of \$10,000 is asked.

Last spring Hampton Training-school, Va., went into New York and Boston and asked for \$22,000 for a building to accommodate thirty Indian girls. Give the Woman's Executive Committee half as much and they will give 300 Indian children the gospel.

If you will read the Alaska Items in this paper we know that your hearts will be touched and your judgment convinced, and you will make a liberal response.

To raise this fund you are asked to set apart a certain portion of the money that you expect to spend in presents, large or small, according to your circum-

stances, as a *gift to the Savior*, to build these houses—not only contributing yourself, but also collecting what you can from your family and immediate friends. It is the season of gifts. And while husband and wife, parent and child, are remembered, why not also the Savior, the dearest friend of all? "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." What more acceptable gift than to make his name known in Alaska? It is the season of rejoicing, but while you are rejoicing in your happy Christian homes, your family reunions and Christmas gatherings, remember that the homes of Alaska are shrouded in a moral gloom and spiritual darkness deeper, darker and more appalling than the natural darkness of their long arctic night.

Said an Alaska chief, as the tears rolled down his cheeks, "Me much sick heart. My people all dark heart. Nobody tell them that Jesus died. By and by all my people die (pointing down). Go down, *down*, DOWN, dark." Yes, their lives go out into utter darkness, for we have denied them the light of life. The glad Christmas evangel of "Unto you is born a Savior, which is Christ the Lord," has never reached them. He indeed came over 1,800 years ago, but they have not yet heard it. "The good tidings of great joy, which shall be to all people," has not brought joy to that people. Their ears have never heard nor their hearts felt the glad news. For how can they hear unless you send? How your joy will be increased by contributing that which will bring to those northern homes a joy like unto your own.

It is the season of gratitude. And how can you better testify your appreciation of all that Jesus has done and is doing for you than by conferring the same blessings upon others? Mothers, as you look with fond joy into the eyes of your babe, make a thank-offering to the Lord that the Alaska mothers may be taught to save their babes, whom they now sometimes destroy. As you look upon your daughters growing up to womanhood, comely, intelligent, vir-

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tuous and affectionate, have compassion upon these poor mothers whose love is turned into cruelty as they force their daughters into lives of sin! Alas! they know not what to do. As you remember who made you to differ, extend a helping hand. There are some who read these lines, who, passing through affliction, have found the Savior unspeakably precious—a great comfort and a strong support. With all this comfort fresh upon their minds, they surely can not turn a deaf ear to the woes of those who pass through many deep heart-sorrows unrelieved by the Comforter, of whom they have not heard. It is the mute appeal of great need and sore distress. Shall it be in vain? There are others who have with great joy during the past year seen their children become Christians. Next to their own conversion, this is the greatest blessing God can confer upon them, and should call forth a suitable thank-offering. What more suitable thank-offering can you render than provide the buildings which will secure the conversion of hundreds to Christ?

This need not interfere with any other object, for it is an extra offering in addition to your regular contributions—*Christmas gift to the Savior*.

Send all collections to Mrs. O. E. Boyd, P. O. Box 3,863, New York City, N. Y.

THE McFarland home for girls is commencing to bear fruit. Over a year ago Mrs. Sarah Dickinson was sent as teacher to the Chilcats. In July Kitty, one of the girls, was sent with Mrs. Willard to the same tribe, and now arrangements are in progress to send in the spring one to the Hoonyah tribe. This is as it should be. The boarding schools should be more and more made training schools for native missionaries.

THE U. S. STEAMER "CORWIN" IN THE ICE.

The annual cruise is not without its danger, fifty-four whaling vessels having been lost in those waters during the last ten years. And the Corwin herself has occasionally been caught in the ice. Upon one occasion an Indian medicine-man offered with his incantations

to break up the ice, if well paid for it.

CAVE DWELLERS.

Upon King's Island was discovered a race of cave-dwellers. Their village consists of forty houses excavated in the side of a rock precipice or cliff which rises from the sea at an angle of 45°. Some of the houses are 200 feet above the water. The people live almost entirely by walrus and seal hunting and seem contented and prosperous. Near the village is a cave with a Gothic-shaped opening. This is their storehouse, where they preserve meat for winter use, and is only approached in summer by water, the rocks being too steep even for a native to climb.

If they wish to launch a canoe when the surf is dashing against the perpendicular sides of their island, the boatman takes his seat in his kyack, secures his waterproof garments, and watches a favorable opportunity, when at a signal two companions throw him and canoe

over and clear of the surf.

On Nunivak Island they found an underground village, the ten houses being built of earth and arranged in a circle with a common entrance to the covered way in the center. From this central hall short passages lead to the separate dwellings.

The people were evidently unaccustomed to strangers, fleeing to the hills on the approach of the steamer. One man, who was persuaded to venture on shipboard, was at first frightened at a looking-glass. Placing his hand upon a stove, he was astonished that it should burn, and to make sure of the effect tried it the second time.

On Esehsholtz Bay they met a party of natives from Buekland River hunting white whales in canoes of great beauty and speed. Upon these expeditions their superstitions will not allow them to chop wood, dig in the ground, sew or tan skins, lest the spirit that is supposed to control the whales will be offended and prevent them from returning the next season.

When the fishing season is over the wealthier ones burn the clothes they have worn and the poorer ones a portion of theirs, as an offering to the "god of the white whale."

The family boat along the Arctic shore is the "oomiak." This boat is about thirty feet long, six wide, and two deep, and made of walrus-hide stretched over a light frame of wood. Into these are loaded their furs, merchandise, tents, guns, traps, spears, bow and arrows, a kyack, sled, several pairs

of snow-shoes, fish-nets, and seal-skin bags containing fresh water and cloth-

ing, large drum for incantations, besides a family of a dozen men, women, and children, and a number of dogs.

The most savage and warlike natives were found in a settlement at the end of Cape Prince of Wales, the most western extremity of Alaska. These people terrorize the neighboring tribes, and carry on a smuggling trade with Asia.

The natives that annually come down the great Yukon River to trade at St. Michael's are represented as having "piercing black eyes, long, muscular limbs, and erect figures, showing courage, strength, and endurance."

During the cruise of the *Corwin* in the summer of 1880, two vessels were seized and sent to San Francisco for illicit traffic in whisky and firearms. The whisky was in bottles labeled, "Jamaica Ginger," "Bay Rum," "Pain Killer," and "Florida Water." Some small schooners from San Francisco and the Sandwich Islands are accustomed to visit these Northern waters and, contrary to law, trade whisky and firearms in exchange for furs, ivory and whalebone. This so demoralizes the natives that they neglect to put up their necessary winter supplies. The summer is spent either in waiting the arrival of the whisky-trader or in carousing as long as the rum lasts. Winter finds them without food, and many die of starvation. A notable instance of this was found among the settlements on St. Lawrence Island, Behring's Sea, where during

the winter of 1878-79 over 400 died of starvation, and the remaining population only escaped a like fate by eating their dogs and the walrus-hides covering their houses and boats. This was the direct result of whisky introduced among them the previous summer.

Capt. Hooper gives the following description of one of the villages: "At Cape Siepermo we found the village deserted, not a sign of life remaining. I counted fifty-four dead bodies; and, as these were nearly all full-grown males, there can be no doubt that many more died. The women and children doubtless died first, and were buried. Most of those seen were just outside the village, with their sleds beside them, evidently having been dragged out by the survivors, as they died, until they, becoming too weak for further execution, went into their houses, covering themselves with skins, lay down and died. In many of the houses we saw from one to four dead bodies. One woman was found face down, just outside the door of a house; probably one of the last survivors; she had gone out to find relief from her terrible suffer-

ings, and, overcome by weakness, had fallen and found that relief in death. The body of a boy of about sixteen years of age was found in the village, about half way down a small hill, he having fallen as he descended and died as he fell. I estimate the number of dead at this place at one hundred and fifty."

It is the humane errand of the revenue steamer to break up this nefarious trade.

Institute.

HAS TOO MUCH BEEN DONE FOR ALASKA?

Is Too Much Prominence Given That Section?

A missionary in Alaska has received from a friend, the wife of an Eastern minister, the following letter:

I am constantly having complaints made by people of intelligence that *too much is being done for Alaska*; that there are few people to Christianize; that efforts have been previously made on behalf of these various Indian tribes; that funds are being diverted from more needy and deserving places; that packages innumerable—by the hundred—are sent to Alaska, and from all comments one would think Alaska one vast receptacle for the benefactions of the many to the sacrifice of other and more needy charities.

There are four counts in this indictment. Let us look at them:

1. "That efforts have been previous-

ly made on behalf of these tribes." We do not see the point. If a dozen efforts have been made and all failed, it is no reason why others should not be made. We are to keep on working until we succeed. As a matter of fact, however, no previous effort has been made among the Thlinkets, save at the one point of Sitka, which was the cathedral city of the Greco-Russian Church in North America. With the exception of Sitka, not one of the five tribes now occupied by the Presbyterian Church in Alaska ever had a mission until they were established by the Presbyterian Church. Moreover, the Presbyterian missions are the only Protestant missions of any denomination that has been or is in Alaska, save a Lutheran Church for the Russians in Sitka that was supported a few years by the Russian Government, and that has been for years disbanded.

2. "Too few people." It is true the

people are few when compared with some other sections; but there are 30,000 of them, and surely no Christian will take the position that because there are only 30,000 that therefore we should not send them the gospel. If only a "few" of them, let us hasten to give them the gospel, and then we can turn to more populous fields.

3. "Too much done, too many packages, etc." I presume the terms are used relatively—in proportion to other parts of the work. Nothing was done until 1877. Since then, at no one time has the Board had more than two ministers and six teachers in commission and at work. Three other teachers are now before them for commission. Compare it with other sections.

Arizona last summer had five ministers and four teachers. New Mexico, sixteen ministers and licentiates and twenty-three teachers. Utah, thirteen ministers and thirty-six teachers. The same proportion will hold good in money contributed, as the salaries of the missionaries and teachers are substantially the same on all these fields. The only large single outlay was \$7,600, for the McFarland Home, that will accommodate fifty girls. Hampton last spring asked for and received from benevolent people \$22,000 for a building to accommodate thirty Indian girls.

"Too many packages." Take your pencil and figure up how many packages it would take to furnish your house throughout with bedding, towel-ing, clothes for the family, etc., if you had nothing to commence with—then multiply them by the number necessary to increase it to the wants of a family of thirty. One hundred four-pound packages would fill a good many mail bags, and seem enough to supply a family indefinitely; and yet one hundred packages would simply fill two good "boxes," and how far would two boxes go toward the necessary wear and tear of thirty healthy girls? If any of our readers have moved recently, consider how many boxes were required to move the effects of your small family.

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It is true much has been written, but not much done. The apathy and skepticism of the Church as to whether any impression could be made upon Alaska Indians has rendered it necessary to give them great prominence in the missionary paper in order to get even a little done. The Board and the Women's Societies have done what they could for Alaska, but have never given it, in comparison with other fields under their care, an undue proportion of workers or money.

4. "Funds diverted from more needy purposes." If this means the Board of Home Missions divert funds, it is a mistake. The Board has no discretion in the matter. The General Assembly has forbidden it to take funds from the general treasury for school work. It has been intimated that the salaries of home missionaries in the States were cut down because the Board was extending its school work in the Territories. But the Board is not allowed to use one dollar of the money sent for salaries of the missionaries for the school work, so that no missionary receives a dollar less because of the school work. The money for the school work is mainly, if not entirely, raised by the Women's Societies, and designated by the donor for Utah, New Mexico or Alaska, as the case may be. If there is any diverting of funds it must be by the donors. And surely they have a right to say whether they will contribute to Alaska or some other section.

There are various considerations that enter in and determine the direction of mission work. Two fields are before you. One is so situated that if it must wait, it can be taken up five years hence, the other must be taken up now or not at all. Under those circumstances, if you could not help both, you would help the latter. Alaska is in the latter position. They must be reached before the licentiousness and whisky of the white man, now searching their land for gold, sweeps them off of the face of the earth. Again, one field has a large population that has no particular care for the gospel; and the

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missionary labors many weary months to create an interest among a few of them. Another field has a smaller population, but God's Spirit has created in them a strong desire for a knowledge of the word. They are waiting to receive the missionary with open arms and turn by the score. If you could not do both at once, you would go to the latter, hoping that after you got started the former would be more accessible. The latter is the condition of Southeastern Alaska; and surely where God has sent his Spirit in advance of the Church, it is proper for the Church to follow.

"More needy purposes." There may be sections more needy, but where polygamy, and slavery, and infanticide, and witchcraft, and human sacrifices exist, as they do in portions of Alaska, certainly it is sufficiently needy to justify sending the gospel.

SITKA, ALASKA.

An Appeal for Bedding, Clothes, Etc.

BY ALONZO E. AUSTIN.

I am reminded, as I hear the twenty-five Indian boys of our Home singing, "Good Old Santa Claus is Coming" (which my daughter is teaching them for the Christmas festival), of their bare feet, thin clothing and beds with only one light blanket, that it is high time I wrote to that benevolent old gentleman and ask him to come this way before his stock of woolen goods, blankets, stockings, mittens, underclothing, boots, shoes, etc., gave out. The cold nights are already upon us. One of our boys who jammed the end of one of his fingers off while camping out in the rain for four days assisting in procuring our winter supply of wood, was crying for cold the other night in

the dormitory. I gave him one of the nice warm blankets you left for them. The remaining three were given to those that had the most need of them. I told them they were the blankets you slept in while making your tedious and perilous journey by canoe, establishing missions from Chilcat to Hydah, and you could hardly see their faces for the

smiles. Last night they were out in front of the "Home until nearly 11 o'clock, hauling up a large scow loaded with wood while it was high tide, singing Sankey hymns as they hauled away on the rope. If our Christian friends from the East could have been present and heard their cheerful songs, they would not be long without coats and shoes, etc. I inclose a list of things we need *very* much and *at once*. Many of them can be sent by mail, and will reach us so much sooner. May the Lord put it into the hearts of his people to respond quickly, that his hungry ones may be fed and *his naked ones clothed*. We need covering for beds, flannel, underclothing, mittens, socks, scarfs, boys' clothing of all kinds (ages from seven to eighteen), soap, combs, brushes, boots, shoes (need to be broad and high in the instep), thread and needles, old linen and lint for dressing wounds, Christmas toys of all kinds.

BISHOP RIDLEY'S EXPERIENCE

During the Winter of 1880 and 1881, Upon the Skeena, British Columbia, Among the Tribes Bordering on Alaska.

On arrival I rented a cabin, but, finding the rent heavy and the property for sale, I bought it, lest it should get into hands inimical to missions. After building a fire-place and putting in glass windows, we got some native bark mats and nailed over the logs to keep out the wind and snow. Fairly lodged, we feared not the cold that has kept the mercury frozen. My first operation was to open a day-school. So the battle began. My pupils were my infantry. Few or many, I drudged away daily at A, B, C, and 1, 2, 3. The school grew—nearly two hundred attended. The medicine-men, who are the priests of this heathenism, took alarm. A band of these painted wretches danced round the entrance to the school. As the din stopped work I stepped quickly up to the chief performer, took him by the shoulders, and, before he could recover his self-possession, had him at the river's brink, assured him I should assist him further down the next time he interrupted my work. This prompt action seemed to unnerve the party. After loud talking they withdrew, and ever after kept their distance.

I was called to see a sick woman, but the native practitioner was there before me. My rule was to have nothing to

do with cases where native treatment was also applied; so I would not treat this case that night. About fifteen feet apart, with the blazing fire between, sat twelve brawling men with sticks like yard measures in their hand. With these they kept good time in striking the resonant cedar planks laid before them. The drummer was between me and the fire, and the doctor standing over the patient was the other side of the fire. So the party formed a square with the friends of the patient interspersed. Over her stood the doctor, a strapping fellow painted red, the color his only clothing. In his right hand was his gourd-shaped rattle, and with his left he made mesmeric passes, and stroked the woman energetically, even frantically, from head to foot at each stroke. Though the cold was great, the prolonged effort caused the perspiration to stream down and damage his paint. The din was fearful, but good time maintained throughout, and by degrees the woman became quiet and appeared to lose consciousness. I turned away in sorrow and pity. Next day I was called again, but found it too late to do aught but afford temporary relief. She died that night. On my next visit the corpse was surrounded by the poor creature's valuables, the most prized, an accordion, being placed on her face. For weeks afterwards the mother made the valley ring with her

plaintive lamentations at the grave, over which the same valuables and instrument still dangle.

The dog-eaters are the most advanced in the vile mysteries of heathenism. They rush wildly about, naked, tearing the body of a dog yet quivering. The wretch who was foremost in this vile business during this winter's feasting came to me a fortnight since by night. He is a powerful fellow, gaunt-featured and strong-willed. "I am wicked, I am wretched; my life has been abominable. I know not what to do. I will not go on in the old way; but am too bad for anything good. What am I to do?" He has since boldly condemned his past life before his neighbors. He is now in a storm. Hated and feared, the old comrades bid him stand to the old gun and fight the new assailants or take the consequences. "Show me where I can build a house for myself," he said to me last night; "I have given up the past. It is a struggle, I assure you." I see many signs of awakening in others. I have baptized two men, and have several catechumens.

Space would fail (time, too) to nar-

rate all the exciting events of this winter. Nothing interfered with steady school work and my medical practice. Young men gathered round me. An undercurrent of rebellion against the heathen abominations became apparent. The old men complained of their loss of influence. Indications of a better state of things grew clearer. The dog-eating rites were performed less boldly. The time had come, I thought, for a bold step on my side. I invited the four chief men of each Indian confederacy, and thirty-two responded favorably and came to my feast. After the eating and drinking came the speaking. I addressed them and seven responded. The older orators announced their resolve to finish their course on the old lines. The younger demurred. - This was most promising for the gospel. The children first, then the young men, and these secured, the old men must follow the young eventually. The week following I was invited back, and was received by about five hundred men with much distinction. Again the old men stated their case. Their spokesman held aloft the mask and other symbols of the past, and said: "These were my forefathers. These are my Bibles. Would you give up your Bible? Why, then, should you require me to give up mine?" But again a better feeling was abroad. This happened on the last day of the feast. The crowds melted away, but reassembled at a village eight miles distant before the final break up. Before this took place I was invited to meet them again. When the same invitation was repeated I walked up the frozen river, and a

great lodge containing about four hundred men was prepared for my reception. Then I took solemn leave of them, urging them to turn to God and forsake the evil of the old ways. This has been the largest gathering of Indians that has taken place for a generation, and placed an opportunity for doing good in my reach worth not only the labor it involved, but more than it is possible to compute. The place is now well-nigh emptied of its people. They are scattered in all directions, some carrying stores to the gold mines, some going to their hunting grounds, and some to the coast to be ready for the fishery.

What are the results of the winter campaign? you will ask. It is impossible to state this fully, for God only knows. But this we know, much suffering has been alleviated, much ignorance removed, and much enmity overcome.—*The Missionary Gleaner.*

EXPERIENCES

On the Border of Alaska at the Canadian
Wesleyan Mission, Naas River.

BY REV. A. E. GREEN.

By God's blessing we have received thirty-nine into the Church during the year. On the 6th of last month twenty adults were baptized and received into full membership.

Eleven of our members have been called away by death, but our loss has been their gain, for they all left a blessed testimony behind that the Jesus they loved in health was their support in death, and that they have gone to be 'forever with the Lord.' One young man who had stayed a short time in our village and learned about Jesus, going home with his parents, was taken sick in a heathen village. Against his wish the father called in the old medicine-man, who doubtless hastened the poor boy's death. He died in their midst, saying, "Father, forgive me, and wash my sin away in thy blood," and so his ransomed spirit passed from that dark village to a mansion in the sky. Also, an aged woman died happy in Jesus. On her death-bed she saw what appeared to be four white women, who had come to carry her to her son, on the other side of the river (this little one had died when quite young). It seemed a trial for her at first to give up her seven children, but grace was given, and she said, "Jesus will take care of my children," and she passed away speaking sweetly of heaven. A white man was also brought to Jesus and converted. His eyes were opened by the Master, he saw himself a sinner, believed in Jesus, and now makes a profession before all. In class last evening he said, "I was born in a land of Sabbath bells (Scotland), but yet knew nothing of religion, and after

wandering in various parts of the world for thirty-five years I was led to the Naas River to find Jesus."

No sooner is an Indian converted than he becomes anxious for the conversion of his heathen friends, and never were our Christians more earnestly seeking to draw their friends to Jesus than at the present time. A young man from the interior, who came last spring and joined our mission, came one morning in November with his Testament, saying, "Please find me that text where it says, 'Jesus' blood cleanseth from all sin;' when I heard you preach that, it warmed my heart, and now I have heard that my mother is sick, I want to carry that word to her: and so he went one hundred and twenty

miles to tell his heathen friends the good news that Jesus' blood "cleanseth from all sin."

We have long felt that something must be done for those children who are cast off by their heathen parents, when they attend our schools, and for orphans in the heathen villages who have no one to look after them. For two years and a half Mrs. Green has had all in the house she could accommodate.

The work of rescuing the young women has been diligently prosecuted, and we scarcely ever have less than four or five of these poor girls in the mission house. So many anxious to escape from heathen degradation constantly apply for admission, and we are grieved that we are compelled by lack of room to refuse them. Three have just been married from our house, and now have comfortable homes in the village. Mrs. Green teaches them sewing, cooking, and general housework; and although some of them are very awkward at first, and do many absurd things, it is amazing how fast they learn. One of these, in the house at present, came one hundred and fifty miles; not one of her villagers are Christians. I have continued to visit the upper villages at Kit-waw-seek, fifteen miles north of this place. We have a little school and a few members there. Last year the principal chief embraced the gospel, and moved to our mission village with several other families, but there are still two hundred souls in the old village, and many of them say they can not leave it, as their gardens, houses and salmon fisheries are all there; and during the salmon season I suppose there are not less than five hundred people there. It is very important that we have a school-house there immediately. Some of our members there have been severely tried by persecution. One young man visited our mission a year ago last Christmas and attended the services. The Holy Spirit worked upon his heart, and he was lead to give himself to Jesus.

Early last spring he went on a long voyage with his poor old heathen father. The beginning of the winter they returned. Finding our native teacher in their village, the young man went to the services. His father told him not to go again, but he went again; then the father told him he would make him stop going to church, and if he went to another service he should never enter his house again. The next Sabbath he was again in his place at church, but on returning home, found

the door of his father's house closed against him, and was told by his father that he could neither have clothes nor food till he quit the church, although the young man had bought both with his own labor. Cast out by his father, he sought the trader, who lent him a blanket. For three weeks he slept in the house used for school, and our teacher gave him a little food. At the end of that time the father sent a messenger to ask his son to return home, promising him clothes, food, and other things if he would leave the church. He replied, "Go back; tell my father I love him, but tell him I will never leave the church; I will never go back to heathenism; I will rather die. Tell him God is my Father now; he puts berries on the bushes and salmon in the river, and he will take care of me." Shortly after the father received that word, the mother softened. She came to the school, and said, "My son, I think you are not very bad. I can't be so hard with you. I will send you your clothes, and every day your sister shall bring you food." And so every day a bright girl of fifteen years carried food to the school-house. Sometimes she would stay an hour; she became interested in what she saw and heard, came to the services, and is now, with others, seeking Jesus. We have named this young man Enoch Wood. The next village is Kit-lah-tamex, twenty-five miles north of this place, a village of 400 inhabitants. We have had a native agent there, but we have had no suitable house. We hope to begin building there next month. The young people are seeking for light, but oh! it is a dark, cruel place. Lixnats, one of our old men, died three weeks ago. During the two weeks he was sick he often sent for me to read and pray with him; and the morning of the day he died, as I entered the house he held out his hand, saying, "I am going home; Father has called me; I must go home. I shall soon be at rest with Jesus. His heathen brother from a distant village had come to see him, and the dying man pointed him to Jesus, telling him to meet him in heaven. Turning to me, he said, "Write my word. My friends don't love Jesus. I shall soon die; and perhaps they will try to get my body to dance and feast over it. I

don't want this. I give you my body; and when Jesus takes my soul, you bury my poor body with the Christians." I wrote down his word, and promised him it should be as he wished. He talked so sweetly of Jesus and his hope of heaven, and thanked God so much for sending him and his peo-

ple the gospel. I could but sit and weep as I saw this red Indian dying, going home "washed in the blood of the Lamb."—*The Outlook*.

CHRISTIAN INDIANS IN THE PRESENCE OF DEATH.

On the 18th of June, 1877, Mr. Williams, a Hudson's Bay Factor, with six Indians of Fort Simpson Mission, left Queen Charlotte Island in a large canoe for Fort Simpson, a distance by sea of ninety miles. A storm came up and split their large canoe into three pieces, on Friday about noon, when they were far out to sea. In the afternoon, Mr.

Williams said he was cold, bowed his head and seemed to be praying, and was suddenly carried away from the fragment of the canoe and drowned, leaving a wife and several children in Victoria. The six Indians held religious services each day on the fragments of the canoe which they had lashed together with masts, sails and ropes. There, in the roaring of the floods and storm, they read the Bible, sang God's praise and comforted one another with the promises of God, and hopes of heaven. On Sunday two of the Indians were carried away, and on Monday three more, shouting, "There is a light," suddenly, as if becoming delirious, cut the lashings, when the float parted, and they disappeared. Now, Matthew, the only survivor, was left alone, but on Tuesday morning a light, he says, appeared, and told him not to fear, and that he would get to shore, and find food provided, and so it proved. About noon he drifted in between two sharp rocks, from whence he crawled up to a high dry rock, slept and awoke to find himself dry, but very thirsty; found water, also some remains of a deer, the marrow of the bones of which he sucked; rested for the night under an over-spreading tree; and after two days, nourished by seaweed, he found, strange to say, a little canoe, close by, and by this reached Cape Fox, some fifteen miles distant, where he received kind treatment from Indians who subsequently brought him to Fort Simpson, and the whole matter was related, which filled Fort Simpson with grief and bereavement. Among the lost was the great chief, Sesaich, a very devoted, godly Indian, from the day he embraced religion. After some three months, Matthew recovered and has since preached with great zeal and power, declaring to his poor Indian friends that all the promises of God are true, "not one can fail," and that he and his com-

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rades in the storm did not fear death; and as he was the only one who had a Bible on the wreck, he says that is why he got to land, and now he highly prizes this copy of the Holy Bible.

A MISSIONARY in Alaska writes:

If our churches had known the facts concerning this people, and the wonderful coast on which they live, missionaries would have been sent out years ago. The money spent in teaching and Christianizing these people will not be thrown away. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." This promise will surely be fulfilled to these people, for they are hungering and thirsting for more light. It would be a great wrong for the Church to neglect these people longer.

And shall those souls be left to perish? My soul says no; I know you will say no; and I trust the Missionary Committee and the whole Church will say No! No!!

The Presbyterian Missions on the N. W. Coast--General News Items.

1879
The Rev. Sheldon Jackson, D.D., editor of the *Rocky Mountain Presbyterian*, the home mission journal of the Presbyterian Church of the United States, reached this city on the Western Slope, and is stopping at Mr. Frank Richards'. Two years ago Dr. Jackson passed through this city *en route* with Mrs. A. R. McFarland to establish Presbyterian missions in Alaska. After arranging for a mission at Fort Wrangel he returned to the States, leaving Mrs. McFarland in charge. Upon reaching the East he gave public addresses on Alaska in all the principal cities and also before committees of Congress at Washington. He further visited the theological seminaries of his Church and secured the appointment by the Board of Home Missions of Rev. S. Hall Young for Fort Wrangel, and Rev. John G. Brady for Sitka. These gentlemen reached their respective fields last season. Dr. Jackson also raised the money by which a girl's industrial school is being erected, largely for the benefit of Indian orphan girls. Last spring Hon. John Sherman, Secretary of the U. S. Treasury, requested Rev. Dr. Kendall of New York city, and Rev. Dr. Jackson to send him a report upon the condition of the Indian tribes of that section. To accomplish this and further the interests of their mission schools these gentlemen, accompanied with their wives, have spent five weeks in that country. Dr. Jackson, in order that he might visit the mission at Fort Simpson and Metlahkatlah, B.C., journeyed from Fort Wrangel to Metlahkatlah in a canoe. Then at Fort Simpson, through the courtesies of Captains Moore and Meyer, he took the Western Slope to this city. The Presbyterians are building at Fort Wrangel a church 35x55 feet in size, and a girls' industrial school 40x60, two stories high, besides basement and attic stories.

These buildings are to be completed early in October. During the visit of the Rev. Drs. Kendall and Jackson to Fort Wrangel the Indians gave a series of entertainments, showing up the ancient customs of their people. The Methodist missions at Fort Simpson and on the Naas are in a very prosperous condition. The run of salmon upon the Naas and Skeena rivers has ceased. The Presbyterians have raised the money and established a mission at Kodiak Island. Miss Maggie J. Dunbar, of Steubenville, U. S., has taken charge of the Presbyterian mission school at Wrangel; Mrs. A. R. McFarland, giving her whole time to the home. Dr. W. H. R. Corlies, of Philadelphia, has established himself at Wrangel as a physician. His wife has opened a mission school up the beach for the visiting Indians. On the 3rd August Rev. S. Hall Young, missionary in charge, assisted by Rev. Drs. Kendall, Jackson, Lindsley and Corlies, organized a Presbyterian Church at Fort Wrangel, being the first Protestant Church in Alaska. Twenty-three members were received, eighteen of whom were Indians. The following Sabbath five others were received. Rev. Mr. Young, Deputy Collector Crittenden and Mr. Davidson, of Fort Wrangel, have fine vegetable gardens. The water in Stickeen River is very low.

1880 ABOUT A LITTLE ALASKA GIRL.

Died, Feb. 22, 1880, at the Industrial Home for Girls in Fort Wrangel, Alaska, Hettie Kooseetke Whitley, aged about eight years.

Little Kooseetke's parents, though of an aristocratic family of the Stiekeen tribe, were both notoriously vicious. They engaged continually in the manufacture of hoochenoo—that vilest of all strong drink made from molasses. So at home she was the witness of frequent drunken quarrels, and often had to fly with her mother from the insane fury of her father. Her parents were repeatedly arrested by the custom-house officer, and part of their property confiscated. Kooseetke, in addition to these troubles, was often sick with inherited disease, and met with two severe accidents—once falling down some steps, injuring her chest; at another time, falling in such a way as to injure her spine. From neither of these did she ever fully recover.

But last Summer, during the visit of Drs. Kendall, Lindsley, and Jackson to Fort Wrangel, occurred the terrible shock which we believe more than any other cause, brought her to her grave. While her parents were making hoochenoo at their lovely fishing-place (a day's journey by canoe from this town), the father in a drunken rage shot his wife dead before the eyes of his little girl, and then, in spite of the piteous cries and entreaties of the child, tied a rope around her mother's neck and towed her through the water, behind his canoe, to Fort Wrangel. Here the murderer openly defied all attempts to bring him to justice, and fortified his house against all attack.

Katie Rochester, Kooseetke's half-sister, the daughter of the married woman, was an inmate of Mrs. McFarland's Home. She at once took possession of her little sister, and brought her to Mrs. McFarland. Here at last was a haven of rest after storm. The terrified, sad-faced child became an inmate of the Home, and received the name of Hettie Whitley. Love, kindness, and the cheerful companionship of the children, wrought a change upon her face; but there was always that scared, suffering look, as of a hunted animal wounded to the death. And Hettie *had* received her death wound. She never rallied from the effects of that dreadful shock. Even her smile was sad and fleeting. Often in the night she would awake screaming with fright or pain. Her appetite failed, her limbs began to be paralyzed, and her muscles to contract, and her body wasted away. Patient and quiet, few realized how much she suffered. Though safe in the Home, for awhile her father kept her in fear, trying to get her away. But the friends of the murdered woman besieged the murderer in his house, and for three months Hettie knew there was a daily attempt to kill her father. At last on that bloody day, the 14th of February, when our noble old chief Tow-a-att and Moses were killed by the Hoochenoo tribe, Hettie saw from a window of the Home the killing of her father by her mother's relatives.

Mrs. McFarland, worn out and sick, went to Portland for rest on the January boat. During her absence Hettie continued to grow worse; walking became difficult, and her diseases more painful. On Saturday, Feb. 21st, she had a violent attack, a nervous spasm. Dr. Corleis tried, but could give her little relief. About midnight she rallied, and the pain seemed to leave her. Miss Dunbar, to whom she clung with all the strength of her love, and whom she would not permit to leave her sight, gave her some of the bright cards sent to the mission; and Hettie gave each of her friends a little keepsake, setting aside for Mrs. McFarland some of the prettiest.

She expressed her love to Jesus, and said she was not afraid to die. From this happy hour of consciousness and rest she sank into a stupor, out of which, at nine o'clock Sabbath evening, her Saviour called her. Beautifully arrayed for her long sleep by the loving hands of the ladies of the mission, the happy look of peace and health came back to her face, and she lay as in restful sleep.

If the Home could do no more than bring such a storm-tossed little barque to the quiet harbor of such a death, its mission were a noble one; but when you know that many of the inmates are saved from similar scenes to be trained up to noble womanhood, you can see how our hearts are wrapped up in the success of this noble institution. Pray and work to save these children.

S. HALL YOUNG.

ALASKA.

BY CORDELIA B. NORTH.

[We re-publish the following touching lines by request. They were composed during the wakeful hours of the silent night, when struggling with a fatal disease. In alluding to them the author remarked "that she had consecrated them to the Lord." She sweetly fell asleep in Jesus the morning of September 30, 1881. May these earnest thoughts, penned quite near the verge of Heaven, incite many to go forth and labor for the salvation of immortal souls.—ED.]

Territory noble, vast,
Reaching far o'er earth and sea,
Linked with our beloved land,
Glorious land of liberty;
Nature triumphs on thy soil,
Spread with gifts divinely wrought;
Mountains circling hill and vale,
Crowned with peaks in cloud-land
caught;
Monuments symbolical;
Stately domes, whose belfries chime
Ever movingly to all
The Gloria with awe sublime!

Christian soldier! heed the cry
Echoing from that far-off shore;
Gird thine armor firmly on,
Then go forth—delay no more:
Wait not, lest it be too late,
For the fields to-day are white;
Souls are pleading for the truth,
Groping out of heathen night.
Canst thou hear their piteous wail,
Which would make an angel sigh?
"No one comes to teach us God,
We are left alone to die!"

Such the tidings to us borne
From the vineyard workers there;
Few in number, on they toil,
Winning souls by faithful prayer:
Now they have their church, school,
home,
Teaching, guiding, day by day;
Two-score silver moons have waned
Since the Leader found her way.
But these poor, benighted souls,
Won at last by christian love,
Feel conviction's wondrous power
Like an arrow from above!

Thus the little band press on,
Sowing, reaping, gathering grain;
But they need thy helping hand,
Fresh with courage to sustain.
Swift they come from out the wilds
When of Jesus' name they hear,
Pleading for a shepherd guide,
Who their darkened path will clear:
If within thy secret soul
Thou canst hear the "still, small
voice"
Bidding thee to "feed my lambs,"
Go, and heaven will bless thy choice.

Panorama of the West!
Daily as thy scene unrolls,
Moved by that mysterious Hand
Which created worlds controls,
Where the artist, prophet, sage,
Who thy future can portray?
Who can tell what wealth and power
Lie concealed within thy clay?

53
This, Alaska's natal hour,
Calls for heaven's descending dove;
Lord, baptize it with Thy blood,
Consecrate it from above!

NEW BRITAIN, Conn.

Beche de Mer, or Trepang.

A NEW FOOD PRODUCT OF OUR WATERS.

BY JAMES G. SWAN.

An important fishery for a food product, although one scarcely known in Europe or the United States, is the trepang fisheries of the South Pacific and Indian ocean.

The trepang, or beche de mer, as it is usually styled in the trade, is a most unsightly looking substance, a kind of sea slug belonging to the genus *Holothuria*. There are many varieties. The ordinary kind in point of size and appearance resembles a prickly cucumber, except that the color is a light brown with a yellow belly; another kind is perfectly black. Sometimes they are found nearly two feet in length, but they are generally very much smaller and perhaps about eight or ten inches may be taken as the average size.

This sea slug, which is also called sea cucumber is an ugly looking, dirty brown colored substance, very hard and rigid when prepared for market, and can only be eaten after being softened by water and a very lengthened process of cooking, where it is minced down into a sort of thick soup by the Chinese, who are very fond of it; and when cooked by a Chinaman who understands the culinary art, is a capital dish, which the Europeans at Manila consider as very excellent.

The beche de mer is found in all latitudes, but hitherto the supply has been confined to the islands in the South sea, particularly New Caledonia. In the Ladrone islands, the Malayan and Chinese seas, thousands of junks are annually equipped for the beche de mer fisheries.

The island of Erromongo has for a long time served as an entrepot where vessels load with this article and sandal wood, which they carry to Shanghai or Hong Kong.

□ The preparation of this slug is very simple. It is boiled in water for about twenty minutes and then slit up from one end to the other and dried. Those dried in the open air or sun bring a higher price than those dried over a wood fire, which latter is the usual process adopted by the Malays. Some varieties only require a few minutes boiling, or till they become firm and hard to the touch.

No one has attempted this fishing in the north Pacific, although the beche de mer abounds in all our waters and particularly in the region of Queen Charlotte islands and the Prince of Wales archipelago. A few days ago an Indian brought me two very fine specimens, which he caught at low tide at the end of the mill wharf, Point Hudson. I showed them to several Chinamen, who pronounced them at once to be the best quality of *whetong*, the Chinese name for beche de mer.

Zee Tai, our Chinese merchant, tells me that a few years ago one of the Chinese washmen here put up about a ton of these slugs, which he got at the entrance to Scow Bay. He tried to keep the process a secret, and packed his dried beche de mer in barrels, but he did not understand how to cure them properly, and the whole spoiled. Since that time the Chinese have not attempted to cure any more. But they are valuable, and, when well cured, sell in Canton for £90 to £100 per ton. This price shows that there is a deal of money in the business if properly conducted.

During the summer of 1875 I went to Alaska on the U. S. steamer *Wolcott*, Captain Scammon commanding as a commissioner of the United States to collect articles of Indian manufacture for the Centennial Exhibition at Philadelphia. On the morning of July 2d, being at anchor in the harbor of Howkan in the Prince of Wales archipelago, I went ashore in the dingy with Charles Brown, a seaman. The tide was very low, and while Brown had gone to the trading post of George Hamilton to deliver a note from Captain Scammon, I was looking for curiosities and saw that the bottom was literally covered with beche de mer. I jumped overboard and picked up some fifteen or twenty, which I threw into the boat. When Brown returned he refused to get into the dinghy among the "snakes," as he called them, thinking they would bite him. I told him they were not snakes and would not bite any more than if they were sausages; but he would not get into the boat till I threw them all into the stern sheets behind where I was sitting. He then pulled alongside of the cutter and I put the beche de mer into alcohol.

I think from the great quantity of these slugs I saw at that place, that a cargo of a hundred tons could have been cured in a few months with a sufficient force of Indians to collect them. Charley Brown, or as he is familiarly called, Dingy Brown, lives in town, and often speaks to me about the great quantities of those sea slugs there were at Howkan and his objection to getting into the boat with them.

I advised the man who was in charge of Mr. Hamilton's store to try and cure some of the beche de mer, and explained to him the process, and that when he had cured a few hundred weight he could send them to Portland by the mail steamer every month; but he preferred to whittle sticks to trying the experiment.

My theory for the cause of the abundance of the beche de mer in the Prince of Wales archipelago and the Queen Charlotte islands, as well as the west coast of Vancouver island is, that the Japanese warm current of the Kuro Shiwo, or gulf stream of Japan impinges on the American coast in the latitude of Queen Charlotte islands, producing a mild temperature to the water, which is from 52° to 54° throughout the year.

My attention has been more particularly directed to this new food product in our waters by an extract from Simmond's commercial products of the sea," on the subject of the trepang or beche de mer fishing, which was recently sent me by Professor Baird, U. S. Fish Commissioner, for the purpose of giving information

to any person desirous of engaging in this business, and the more I have examined the matter, the better I am satisfied that a lucrative trade can be created in this new food product. I would advise persons living on the coast at trading posts, where the beche de mer are found, to get a few and try the experiment. Throw the slugs alive into boiling water, either salt or fresh, and as soon as they become hard take them out, split and clean them, and dry them as the Indians dry fish, either in the sun or on a slow fire. The cost is simply to gather the slugs at low tide, or get Indians to gather them. They must be thoroughly dried, as they absorb moisture readily and are then liable to become mouldy and spoil.

A few inexpensive experiments will enable one to ascertain the correct way of preparing these slugs, which will find a ready and lucrative sale to any of the Chinese merchants. I shall be glad to give any information respecting the preparation for market of the beche de mer to persons desirous of testing the experiment, and would impart that information through the columns of the Argus, but it would occupy too much space.

If our last legislature could have understood the importance of our fishing interest, and of the undeveloped food products which are so abundant in our waters, and had passed a law creating a fish commissioner, he and I could have worked to-

gether and have produced valuable results; for there are other products of our waters beside black pua poa beche de mer which are as little known as those are to most of our citizens. But the distance from Cape Flattery to Olympia and to all the bays, inlets and harbors of Puget Sound is very great, and one man working alone can do but little, unless assisted by our citizens who take an interest in this business. I hope however, that an interest may be created to know more about the food products of Puget Sound, and I will do all in my power to aid in the matter.

JAMES G. SWAN,
Ass't U. S. Fish Commissioner.

Alaska News.

NANAIMO' B. C., March 26.—The steamship Idaho, Captain Carroll, arrived from Sitka and way ports with the following passengers: Mr. and Mrs. Collis, Mr. Stahl of the steamer Adams, G. Taylor, J. H. Hopkins, C. C. Bartlett and several others. The weather was exceptionally fine, and a pleasant trip was had up and down. At Sitka on the 15th instant George M. Lewis, a seaman on the United States steamer Adams, went ashore, and in the evening attempted to reach the vessel in a small, water-logged dory, without an oar or paddle. The night was stormy, and it is thought the frail craft capsized and the man was drowned. The steamer Rose, the steam launch of Adams and other boats made a diligent search for the body, but failed to recover it. The body of Mr. Prior, who was reported lost, was found by one of the searching parties within six miles of the lower Kilsno village. The faithful dog of the deceased was found dead lying across the body of his ill-fated master.

There is but little news from the mines. The Treadwell tunnel is now in the ledge 400 feet, with excellent prospects. The company have 150 feet yet to drive to go through the ledge. Work has not yet commenced in the placer mines.

The officers of the Adams are anxiously awaiting the arrival of the steamer Pinto to relieve them.

Active preparations are being made to open several new canneries during the spring.

MINING MACHINERY FOR ALASKA.—The steamship Idaho, bound for Alaska, has on board a stamp mill which, it is said, cost \$160,000. The mill has 120 stamps and by the time it is erected and in working order on Douglass Island, it will have cost its owners probably \$250,000. Among the owners of the mine are James Freeman, Col. Fay, Ned Fay, H. Hill and Senator J. P. Jones. This island is between Admiralty island and the mainland of Alaska, or to be more particular, in latitude 50 degrees 15 minutes north and longitude 124 degrees 24 minutes west. The owners, it is said, are confident of having a bonanza that will astonish the world.

FRANK LESLIE'S
ILLUSTRATED NEWSPAPER,

63, 55 & 57 PARK PLACE, NEW YORK.

NEW YORK, FEBRUARY 9, 1881.

It is a curious fact that the geographical centre of the United States, that used to be somewhere near Omaha, is now, since the acquisition of Alaska, west of the mouth of the Columbia River, in the Pacific Ocean. In other words, Portland, Oregon, is nearer to Portland, Maine, than it is to the last of the Aleutian Islands, which belong to the United States. Two hours after the sun has set upon our Western limits it rises upon Mount Katahdin in Maine. Alaska is one-sixth of our whole country, yet we allow it to remain savage and ungoverned, without law, without schools, without taxes, without any of the adjuncts of civilization except whisky. The vast, sprawling region of ice and walrus, sand and seals, ought to be taken in hand at once by the enactment of appropriate law and the appointment of territorial officers.

San Francisco, Cal.
Dec. 28, 1881

Daily Evening Bulletin.

CHAMBER OF COMMERCE.

Survey of the Alaska Coast—San Francisco Harbor Defenses.

A special meeting of the Chamber of Commerce was held yesterday afternoon to consider a communication addressed to it by Professor George Davidson relative to surveys on the Alaskan coast and also a letter received from Senator Miller at Washington in reply to a communication sent him from the Chamber of Commerce respecting the insufficiency of harbor defenses on the Pacific Coast.

W. F. Babcock, President of the Chamber, in the Chair, announced that the reading of the letter which he held would explain the object and reason of calling the meeting. The letter was from Professor George Davidson of the United States Coast and Geodetic Survey, and was addressed to Mr. Babcock, President of the Chamber of Commerce. It began by saying: "The Superintendent of the United States Coast and Geodetic Survey has asked me to obtain the support of the Chamber of Commerce for an appropriation by Congress to continue the survey in Alaska." The letter quoted the opinions of several familiar with that territory, among others, Lieutenant Nichols of the Coast Survey steamer Hassler, Captain C. P. Patterson, and Professor Hilgard. It went on to say that he—Professor Davidson—was personally familiar with the region, and believed that a survey conducted by the United States Coast and Geodetic Survey would be of the greatest advantage to the trade of the Pacific Coast, and that a special meeting of the Chamber of Commerce be called to consider the subject of memorializing Congress for an appropriation to accomplish so desirable an object.

Professor Davidson then, at the request of the President, stated to the Chamber what had come under his observation during his several visits to Alaska. He further stated that he made the survey of the Aleutian Islands which resulted in their purchase by the Government. Since then he had visited them again—in 1869. They had a shoreline of 9,000 miles, and were exceedingly valuable, both in respect to their fisheries and their lumber, etc. Along the entire coast there was timber in large quantities down to the water's edge, many of the trees being six feet in diameter and 200 feet in height. The yellow

cedar was found there to a large extent. It was a most valuable wood for ship-building. The Russians used it. When last there he saw a vessel that had been lying wrecked on the beach for twenty-eight years and the keel and planking of it, of yellow cedar, were as sound as the day the vessel was launched. Before it was wrecked it had been at sea eight years. He forwarded pieces of the wreck to the Naval authorities at Washington, who, after examination, pronounced it the best light wood for ship-building they had ever seen. He spoke of other features connected with Alaska, after which Lieutenant Nichols rose and said that he, from personal observation, could corroborate all that had been said by Professor Davidson. President Babcock then read the following resolution, which was unanimously adopted:

To the Senate and House of Representatives in Congress assembled at Washington: The Chamber of Commerce of San Francisco respectfully represent to your honorable bodies that the varied resources of Alaska, which should form an important factor in the commerce of the Pacific Coast are, at present unavailable, owing to the want of accurate information regarding the navigable waters and the topography of that region; that the partial surveys heretofore made at intervals by the United States Coast and Geodetic Survey have been so limited as to result in far less benefit to trade than is desired by our merchants and mariners. This Chamber, therefore, earnestly requests your honorable bodies to appropriate at once sufficient funds for the continuance of the United States Coast and Geodetic Survey within the Territory of Alaska.

President Babcock then announced that the Chamber had received a letter from Washington, in which it was stated that the Chamber's memorial to Congress in respect to the extension of the Signal Service on the Pacific Coast, had been favorably received by all the representatives in Congress from this coast.

A letter from Senator Miller was also read, in which he acknowledged the receipt of the memorial of the Chamber, together with a paper from Colonel McAllister in respect to the insufficient state of Harbor Defense on the Coast, and promising to give the matter his hearty and earnest support. Senator Miller requested that another memorial be drawn up, together with another paper from Colonel McAllister, supplemented by the opinions of the other military and naval authorities now here. He also requested that a copy of it be sent to General Roscreans for presentation to the House of Representatives. On motion of C. L. Taylor the officers of the Chamber were empowered to draw up the necessary memorial, and forward the same, with other papers, to our Representatives in Congress. The meeting then adjourned.

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A CHILCAT FEUD.

Curiosities of Murder and Atonement
Among Alaska Indians.

New York Herald

TSOKOKEES WHO WAS HARD TO KILL.

1881

Singular Deficiency in the United States
Laws—The Mines.

SITKA, A. T., July 9, 1881.

In my correspondence for this month I have to describe a serious tribal disturbance among the Chilcat Indians, and the peculiar position in which the judicial branch of our government is placed in the event of assaults with intent to kill occurring in the Territory. Rumors reached Sitka some two weeks since that the Chilcats were fighting among themselves and that the disturbance had assumed a serious aspect, threatening interference with the Northwest Trading Company's post, which is about thirty miles to the southward of the Chilcat village. These rumors having been corroborated by subsequent reports, an officer from the Jamestown, with a small force, was

despatched to the place to investigate the true condition of affairs. He reached there on the 27th of June, and on the following day visited the Upper Chilcat village, the scene of the disturbance. This village is about twenty-five miles up a river of the same name, and can be reached only in canoes, owing to the shallowness of the river. He found the Indians barricaded in their houses, the contending families being separated by about one quarter of a mile. They were then preparing to renew hostilities. At this time four on either side had been killed, and both factions were anxious for peace. Illustrating, as it does, some of the peculiar traits of character of these Indians, I will give a detailed account of the trouble and results.

A CHILCAT FEUD.

There are two tribes among the Chilcats, which in turn are subdivided into four families—namely, Cinnamon Bear, Crows, Whales and Wolves. Of these the first mentioned is accorded prominence in rank by descent. The different families intermarry, but by so doing are not absolved from allegiance to the family from which they sprang. The children belong to and inherit from their mother's family. Ganahoo, a Crow Indian, gave a feast, with the attending results of drunken debauchery among the Crows. A Whale chief, by name Tsokokees, for refusing to participate, was assailed by a drunken Crow. He, being sober, did not resent the attack, but retired to his house. His first wife, who was a Crow woman, became angry for this refusal on his part of the hospitality of her people. She visited the house of her husband's nephew, found him drying seaweed, which she snatched from his hands and threw into the fire. He, observing that she was under the influence of "hootchenoo," refused to quarrel, and by this action exasperated the woman, who then hurled upon him her vocal batteries of abuse. The second wife of Tsokokees, in a wifely spirit, hastened to the house of the mother of the first wife and related the difficulty, misrepresenting, exaggerating and distorting it to the best of her ability. The old woman then appeared on the scene and recalled old troubles occasioned by the ill treatment of her daughter, which so exasperated Tsokokees that he cut her head in several places, bit off a portion of the wounded scalp and threw it, together with the old woman, out of his house. A nephew of the old woman, witnessing this assault, avenged the injuries sustained by her by cutting with his knife the first three Whales he met, one of whom was Tsokokees. This provoked a general fight, in which Tsokokees stabbed and killed a young Crow chief.

A VICARIOUS SACRIFICE REFUSED.

In compliance with Indian custom the life of a Whale of equal rank was now necessary to balance their accounts with the Crows, and this Tsokokees very promptly offered by detailing his nephew to sacrifice his life for his family. This proposition met with a rebuff from the Crows, as the young man was guiltless, and they desired the life of Tsokokees himself. This was refused and hostilities were resumed, and both parties kept up a continual firing during the night, but, being well sheltered, without loss of life.

THE KILLING OF TSOKEEES.

Although Tsokokees' first wife was the cause of the conflict she by this time had become free from the crazing influence of drink and protected him with her person whenever he came forward, determined to die with him. On the following morning he consented to die. His wife requested her people to permit him to descend to the ground before killing him, fearing that the fall from the top step of the doorway might bruise his body. A treacherous interpretation was placed upon her efforts to protect him by her family, the Crows, and they then killed her. Tsokokees and all of the Whales re-entered their houses, so that the Crows might take possession of the remains of the murdered woman, as after death she belonged to her own family. They then agreed upon an armistice until after the cremation of this woman. Upon the following morning two Crows, Sidnootz and his sister, returned from the Stick country and joined in the fight, owing to the death of one of their friends. The woman endeavored to prevail

upon Tsokokees to come out of his house and kill her, recalling to him a feud existing between them, for the settlement of which the time was most opportune. He refused, but shot her from the house. Her brother advanced to revenge her death, but was wounded and carried to the rear. Tsokokees then came out and commenced dancing the peculiar death dance of these people, indulged in by them when they die for glory and as an exemplification of bravery, death under such circumstances being so regarded. He was soon wounded and fell, feigning death; but as Sidnootz approached to view the remains of his enemy Tsokokees rose and shot him through the heart. He then hastened to his house, procured ammunition and retired into the bush, declaring his intention to kill every Crow before he died. Then his mother, sister and uncle, deeming his unwillingness to die, after having killed so many, cowardly and a blot upon the reputation of the family, dressed in their best apparel, appeared one at a time and were shot by the Crows. Soon after this, after receiving several wounds, Tsokokees was killed. It was at this time that the officer from the Jamestown appeared on the scene.

THE WHITE MAN'S ARBITRATION.

He was hailed as their saviour, and although bitter, loud and threatening discussions ensued in his presence respectful attention was accorded him, and he eventually succeeded in causing a discontinuance of hostilities and a mutual agreement that pending the result of a dangerous shot wound received by one of the Crow chiefs both parties be permitted to fish, trade and travel, and that as soon as this result was definitely settled by the wounded man's death or recovery the amount of indemnity to be paid by the Whales to the Crows would be decided. This is the most serious difficulty ever experienced by this tribe among its own factions, and the arrival of the officer was most opportune. To watch the results of their negotiations, and by the request of the manager of the Northwest Trading Company, a small guard of marines was left at the trading post.

SHOOTING WITH INTENT TO KILL.

In the month of May two German brewers were accused of shooting into the side of the Sitka drug store, and from the direction taken by the bullets it would appear as though the intention was to take the life of the druggist. The case was reported to the Collector of the Port and by him to Commander Glass. An informal examination was held at the Custom House and sufficient evidence was produced to warrant the belief in their guilt and their detention for trial were this locality protected by laws other than those embracing United States territory and strictly under United States control. I will quote here the only sections in the United States Statutes that have the slightest bearing on such cases:—

SECTION 5,339 (Revised Statutes).—Every person who upon any such waters maliciously strikes, stabs, wounds, poisons or shoots at any other person, of which striking, stabbing, wounding, poisoning or shooting such other person dies, either on land or sea, within or without the United States, shall suffer death.

SEC. 5,342.—Every person who, within any of the places, or upon any of the waters described in section 5,339, attempts to commit the crime of murder or manslaughter, by any means not constituting the offence of assault with a dangerous weapon, shall be punished by imprisonment, with or without hard labor, not more than three years, and by a fine of not more than \$1,000.

It will be seen by section 5,342 that this very offence is excluded as such, for it reads—"by any means not constituting the offence of assault with a dangerous weapon," &c. Public peace and good order demanded the arrest and confinement of these men. This was done by order of Commander Glass, who reported the circumstances governing his action in the premises to the Secretary of the Navy for instructions from the government. Legal instructions can only be to release the offenders from all restraint, as no offence against the laws of the United States, as defined by the Revised Statutes, has been committed.

NO LAW TO HOLD SUCH OFFENDERS.

A similar assault was committed in the place some eighteen months since, and the offender was sent to the United States Circuit Court of Oregon, Judge Dade presiding, who made a similar ruling and released the defendant. This peculiar deficiency in our laws places any government officer whose duty it is to preserve peace and order in this section, in a

most embarrassing and trying position, and in itself furnishes a strong argument in favor of the temporary establishment of a military form of government pending the action of the government in the establishment of some manner of territorial jurisdiction.

THE MINES.

All is quiet at the mines. About \$4,000 were taken from the Placer mines during the past month. The quartz claims are being thoroughly prospected with most satisfactory results. The mining settlement is growing, and the next season promises most stirring times.

COMMANDER GLASS' REPORT.

WASHINGTON, August 2, 1881.

Commander Glass, of the Jamestown, writes from Sitka in reference to the police duty of the officers

and men under his command as follows:—

Affairs can be kept in their present condition and the same control exercised from this ship during the prevalence of good weather, but with the commencement of bad weather in September it will not be possible without undue exposure of the officers and men; and the presence of a steamer will then be necessary if it is intended to prevent the territory from relapsing into the former lawless condition which obtained before the Jamestown arrived at Sitka. The condition of the ship is fair considering her age, and the deterioration she has suffered in two years' continuous duty in this climate, and an examination of her condition and some repairs at the Mare Island Navy Yard will be necessary before she can undertake any extended cruise. The discipline of the crew is excellent. The health of the crew is generally satisfactory, but both officers and men are beginning to show the bad effects of their long service in this climate.

The Daily Oregonian.

FRIDAY MORNING, AUGUST 26, 1881.

ALASKA NEWS.

**Arrival of the Los Angeles at Port Townsend--
Passengers from Sitka--Indian Troubles at
Klawak--Fire in Sitka--Missions Estab-
lished--Movements of War Ships--
Mass Meeting to Demand a Form
of Government--Emphatic Res-
olutions--Speech by Governor
Newell, Etc., Etc., Etc.**

[SPECIAL DISPATCHES TO THE OREGONIAN.]

PORT TOWNSEND, Aug. 25.—The steamship Los Angeles arrived here last night with the following passenger list: Gov. Newell wife and family, W. Blair Lord and wife, W. B. Robertson, A. E. Maccusky, S. Mathews, Dr. Lewis U. S. N. and wife, Mrs. Henry Glass, Mrs. Allan and child, Mrs. Guertin, J. Schmeig, Miss Lizzie Ferry, Miss May Quigley, Miss Emily Lindesley, Mrs. Gilmore, Miss Cohen, Col. Taylor, Mrs. Symonds and 2 children, William Hardacre, W. King Lear and 6 in the steerage.

The Los Angeles arrived in Sitka on the 13th inst. Ensigns Nicholson and Gilmore left Sitka on the 27th ult., with 20 men for Klawak on the steam launch on account of a report received that the Indians were troublesome at that point and had been making threats against the whites on account of trouble growing out of the catching of fish. On arriving at Klawak they found that the Indians, having learned of their approach, had fled from their ranches. The officers called a meeting of the chiefs, who after a long pow-wow at which 300 Indians were present, promised to restrain the others and keep the peace themselves. The party returned to Sitka on the 6th inst.

Schmeig's store and billiard saloon, with contents, was totally consumed by fire on the night of July 27, entailing a heavy loss on the owner. His family, who slept in the upper story, only escaped in their night clothes. A lodging house for the use of the poor of Sitka, called the "Double Decker," was entirely consumed at the same time. Had it not been for efforts used by the officers and men of the Jamestown, the entire town would have been burned.

The Wachusett arrived in Sitka on the 30th ult., and on the 1st inst., sailed for Harrisburg and relieved the garrison at that place by a detail of her force, under charge of Lieutenant Commander Pigman, the Wachusett returning to Sitka on the 8th.

The Hassler arrived at Wrangel on the 18th.

Her majesty's ship Rocket had sailed for Victoria. Rev. Drs. Jackson and Corliss, with the missionaries Styles and Chagman, arrived at Sitka on the 8th inst., having established their new missions at Chilcoot and Koonyah.

On the 15th inst., the Los Angeles sailed for Harrisburg, and on the same day the Jamestown sailed for San Francisco.

Among the passengers who sailed for Harrisburg were Governor Newell and a large party of tourists, together with the delegates to the convention called to meet at Harrisburg to take measures for the representation of Alaska in the next congress. Among the delegates was the Rev. S. Hall Young of Wrangel, who having traversed personally the whole extent of the missionary field in Alaska and learned the best positions for missionary stations, paved the way to the work now being done in the establishment of missions, and is now devoting his attention to the temporal wants of the country as a means of securing the advantages he has labored so earnestly to provide.

Harrisburg is lively and business is looking up. New quartz claims have been discovered and placers are doing well where the water supply is sufficient. It is reported that San Francisco capitalists contemplate running a tunnel into Gold Hill from its southern side.

TERRITORIAL CONVENTION.

On the 16th inst. the convention at Harrisburg was called to order at 11 A. M., when the following delegates were found present:

Harrisburg—W. B. Robertson, Jr., J. D. Sagehill, T. A. Willson, John Dix and H. Borein.

Sitka—Mayor M. P. Berry, Geo. Nowell, H. Zachert, Col. M. S. Ball, E. Bean.

Wrangel—Col. R. D. Crittenden, W. J. Stephens, Rev. S. Hall Young, H. E. Cutter, W. W. Bennett.

The permanent organization was effected by the election of W. B. Robertson, Jr., as permanent chairman, Rev. S. H. Young, secretary; and Chas. Wells sergeant-at-arms.

The following memorial was then unanimously adopted:

Memorial of the people of Alaska to the President and Congress of the United States. The residents of the territory of Alaska find themselves at this day in an anomalous and most remarkable situation. The supreme power of the proprietary government, of which this territory became the property fourteen years ago, has failed through all that time to prescribe any rule of action or civil code by which their rights might be determined or protected. Through all its broad limits there exists nowhere any authority before which they can legally arraign a perpetrator of a wrong or demand the vindication of a right. They are, therefore, reduced to that state of society in which their natural rights must be asserted through their own spontaneous acts, taking shape in such social compact and declaration as their condition requires and demanding the recognition of that authority to which they may rightfully appeal for the sanction of their action and the relief of their extremity.

We, therefore, the people of Alaska, in general convention assembled by and through our elected delegates, do most respectfully but firmly present to the president and congress of the United States the following facts:

First—Upon the acquisition of this territory from Russia the government of the United States guaranteed to such of its inhabitants as chose to remain in it "except the uncivilized tribes," the enjoyment of all the rights, advantages and immunities of citizens of the United States, and protection in the enjoyment of their liberty and religion. In this it has most signally failed. There are no courts of record by which titles to property may be established or conflicting claims adjudicated, or estates administered, or naturalization and other privileges acquired, or debt collected or the commercial advantages of laws secured.

Second—The Indians of the Alexandrian archipelago, of whom there are about 6000, have a great respect for any form of law, executed by legal authority, and were civil government once established there would be no necessity for the retention of an armed vessel here, the expense of which is much greater than that of a civil government need be. But without civil law and the means of its prompt execution it will be necessary to continue an armed force in these waters.

Third—The recent discoveries of rich deposits of the more precious metals in southeastern Alaska, will undoubtedly prove sources of great wealth and are already attracting immigration. Without the extension of the land laws so as to place the lands in the market and the laws to perfect titles and protect capital, development must be greatly retarded. Another great resource of this section is the timber, which also needs the sanction of law for its development. Only recently a company desiring to carry on this business on a large scale, has been driven from Alaskan to British soil by reason of this want.

Fourth—Besides these there are two other resources, the fur trade, which in this section is dependent on the native tribes, and the fisheries, capable of yielding immense wealth, but also needing laws for their prospering and development.

We do declare that by reason of these facts there exists a present and urgent necessity for a civil government for that portion of Alaska which includes the mineral and timber belt of the territory, which to be efficient for the full discharge of the obligation assumed in the treaty of cession and the full enjoyment of American citizenship therein should be complete.

We do further declare that for the want of such government this section of Alaska has been for 14 years a useless piece of territory to the United States, while with its development, its civilization and value would be rapidly advanced. We therefore respectfully, but most earnestly insist that some such form of government be immediately provided for and extended over it and to this end and as the primary necessity in order to the proper understanding of our wants, we respectfully demand the accrediting of the delegate to be elected under the proceedings now proposed as the legal and true representative of this people and ask that he be accepted as such in and by the popular house of congress. We hold it to be undeniable that such representation is one of the assumed principles of citizenship. It is especially neces-

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sary here in order to prevent misrepresentation which prevents the enjoyment of other dear rights and privileges and it is especially accorded us by the letter of our general laws and is the essence of American liberty and institutions. If it be objected that there has been no enabling act to authorize such an election we reply that the failure of congress to prescribe the manner in which we may acquire possession of an admitted right should not be held to invalidate our effort to possess it, made in compliance with the spirit of the laws and by the best means at our disposal. This would be to take advantage of a wrong in order to perpetuate it. To deny not only a chartered privilege, but also the natural right of the people in the absence of the forms of law to establish their will by original assertion.

Wherefore we pray that the full form of our petition may be granted and our delegate received as the legal representative of this territory in the forty-seventh congress of the United States, and permitted to advocate the legislation we so much need.

Done in convention this 16th day of August 1881, at the town of Harrisburg, Alaska. W. B. Robertson, Jr., president; S. Hall Young, secretary, and 13 delegates.

Provision was then made for holding an election in all the settlements of southeastern Alaska, on the 5th of September, for a person to present the memorial and as the territorial representative in the coming congress. Full details of the election were provided and the qualifications of voters fixed. All male civilized citizens over 21 years being allowed to vote, or those who may declare their intention of becoming citizens.

Gov. W. A. Newell of Washington territory, was then invited to address the convention of which the following is a brief synopsis.

Gentlemen of Alaska: I desire to acknowledge with thanks the compliment you have extended me. I am honored by your kind offer of a seat with you in this historic convention, and accept it with great pleasure. I desire to co-operate with you to the extent of my ability in your proper efforts to obtain the advantages of civil government for your long neglected territory. Your resources are of stupendous proportions. The forests of valuable timber which clothe your sea girt mountains and valleys, the mines of base and precious metals, which abound all over your territory, the immense waters replete with animal life, the fish which crowd your channels, and the fur bearing animals which traverse your seas, islands and forests are all sources of incalculable wealth; all found in midst of scenery whose grandeur and beauties are unparalleled. A benevolent creator has blessed this great country and scattered with bounteous hand the largess of his favor.

I congratulate you upon the character of this convention. I see before me men not arrayed in the garb of fashion, but hardy men of sense, upon whose strong, grave faces is stamped the consciousness of ability to govern themselves, and of the possession of that inalienable right which attaches to every American citizen,—the right of self-government, the right of representation, the right of suffrage. Your people have suffered under grievous wrong. A section of the greatest country under the sun, representing nearly 600,000 square miles

and 30,000 people, you yet have been denied all the rights which pertain to the citizens of the republic. You have been afforded no means of repressing crime, of protecting life or property from lawlessness, of meting out justice between man and man, or of acquiring legal title to property. You are bereft of the inestimable right of trial by jury, and speedy administration of justice. You have not even been left to employ those means unmolested, which in your judgment would ensure yourselves peace, order and justice. Nothing but your law-loving character has kept this region from riot and bloodshed. You desire and rightly demand representation in congress. I hope and believe it will soon be granted. It does not become me to designate what means shall be employed to secure such representation nor who shall first represent you, but I am sure I can see in the faces before me a desire for and a determination to secure a full-fledged territorial government. This is the only territory which brought one cent of revenue beyond the sale of public lands into the treasury of the United States. Alaska has already proved a rich investment, and yet its resources have scarcely been opened to the world. Remote from great lines of travel, without telegraphic communication, without a press, cut off by many hundreds of miles from the great centers of civilization, your grievances and oppressions, your necessities, deprivations and difficulties are not known. You are improperly treated because the government and people of the country are in a great measure ignorant of your condition. This very building in which you are now holding this historic convention is in litigation; the litigation of force, and there is no authority to decide the right. Your necessities call aloud for civil government and protection. You need at least

courts of justice, magistrates and police force. Your grand mining and timber interests and agricultural resources, demand land officers and all the machinery of that department. The government, which has poured out its millions into other territories will not surely be so narrow and shortsighted as to deny to this territory from which it has already received so much revenue, and by which means it can secure much greater, the small outlay necessary for its complete and proper government. You have my best wishes for your success. I assure you as far as my efforts will avail, they will be cheerfully exerted in your behalf. During my brief sojourn in Washington at the coming session of congress, I will not fail to improve every opportunity in accordance with the resolution in which you have honored me to present the claims of this important section of that great northwestern Pacific empire, which, according to my belief, is destined in the course of time by the possession and future development of almost unlimited agricultural, mineral, fishing, fur-producing, manufacturing and commercial resources and advantages to astonish the world. Your condition, I repeat, is anomalous, and so far as I know, without precedent. The constitution guarantees to every state of the union a government republican in form and by implication a logical sequence the same to each one of its territories. Civilization, society, the social compact, principle, the surrender of natural right of the citizen to redress wrongs; all these involve the claim to possession of civil government and I will say in conclusion that if the government of the United States cannot afford you the usual appliances for the protection of life and property, the sole function of the government, it would be better to withdraw its flag, the emblem of its authority and power, from your waters and your land, and allow you as a free people to establish a government of your own. Indeed, it would have been for the better for Alaska to have remained under Russian despotism than be held in its present ungoverned, unprotected, helpless and most unfortunate condition.

The address was greeted with great and long continued applause. Resolutions were adopted expressing deep sympathy for President Garfield in his affliction, thanking Gov. Newell and asking his assistance in Washington, and proclaiming that the convention was non-partisan in its motives and character, and intended for the benefit of all citizens of all races; also, thanking the Pacific Coast Steamship Company and the officers of the steamer Los Angeles and others, for courtesies extended during the session of the convention, and requesting the press of the Pacific coast and throughout the country at large, to publish the proceedings for the benefit of the public.

The names prominent for candidates for the position of delegate to congress, are those of Major M. P. Berry and Col. M. D. Ball. It is quite probable there will be a lively contest among the friends of the two candidates.

Commander Glass has received from the navy department an official communication, fully approving and sustaining his course in Alaska. It is probable Commander Lull, his successor, will continue the policy already inaugurated by Com. Glass.

The Los Angeles brought down \$18,000 in gold dust.

PUGET SOUND ARGUS.

OFFICIAL PAPER OF JEFFERSON CO

FRIDAY, SEPTEMBER 2, 1881.

GOING NORTH.

By the Los Angeles will leave our shores, Major Wm. Gouverneur Morris, the new Collector of Customs for the District of Alaska, who proceeds direct to Sitka, accompanied by his Special Deputy, Edward H. Brown, Esq., who for so many years has gracefully and acceptably filled a clerkship in our Custom House.

For the past seven years, Major Morris has at intervals visited this district as Special Agent of the U.

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S. Treasury, and, for the last two, has he made this place his head-quarters. During this period he has been to Alaska several times, and reported upon that interesting and unknown land. In 1874 he conceived the idea of opening up and developing the territory and its immense resources.

In 1878 he was ordered there by Secretary Sherman, and directed to make a report upon the country. So successfully was this accomplished that he was ordered by the Secretary to Washington to supervise the publication of his work, of which Congress ordered published some seven thousand copies. This valuable and interesting book is now considered as standard authority; it is profusely illustrated, and presented at the time it was published a true condition of affairs. So great has been the demand for it that long since the edition was exhausted, and not a copy can now be had for love or money.

We learn, however, that the Major has now in hand a second volume much larger and more comprehensive than the first, which will embrace the history of the country from the period where he left off up to the present time. He will conclude it during the winter, and have it ready when Congress meets. It will be replete with information, and contain maps, and all the recent surveys, etc. Decided ground will be taken in favor of the establishment by Congress of a suitable form of government. All the bills heretofore introduced to that end will be considered, and their merits and demerits discussed. The whole field will be completely gone over, and all the pros and cons reviewed.

We build great faith in the manner in which Major Morris will handle the subject. So little is known about Alaska by Congress at large, that a work of this kind will possess intensely valuable information. For three sessions of Congress has he been in Washington devoting his

attention to the wants and weal of this Territory. At first was he given the cold shoulder, but by persistent efforts, aided by such men as Dall, Beardslee, General John Eaton, Commissioner of education, the Rev. Sheldon Jackson, and the Presbyterian Board of Home Missions, a very different order of things now prevails, and the greatest interest is taken in Alaskan matters, and everywhere comes up the word of the shocking manner in which she has hitherto been neglected.

The administration has commendably acknowledged the important services rendered Alaska, by selecting Major Morris as Collector of the district. The appointment is one which has been fairly and justly earned, and cannot fail to be exceedingly popular with the people, for whom he has ardently and faithfully labored. He is well known to the old settlers, and to the new ones he will soon introduce himself, as one of the first things with which he is charged is a thorough inspection of his district, a thing which has never before been done by any Collector since the customs district was organized.

The people of Alaska have our sincere sympathy in their efforts to secure to themselves, under our constitution, life liberty and the pursuit of happiness; and if we possibly can, we propose to visit them in the Spring and personally ascertain their wants. Whatever influence this paper may have shall be directed without reward in their behalf.

In a recent article published in the "Oregonian," too long for us to reproduce, Maj. Morris has directly stated the attitude assumed by the Alaska Commercial Co. in reference to this question. He there shows in his opinion conclusively, that the company evinces no hostility to the wishes of the people, but that on the contrary they stand ready to support any salutary and proper measure. We are glad to learn this, for we had been led to suppose to the contrary.

The recent convention at Harrisburg was a well conceived measure, and we trust that the Delegate to be

elected will be one who can best succeed in the object for which he will be chosen, and that Congress will admit him to a seat.

With pleasure we notice the remarks made at the convention by his excellency, Gov. Newell, of this territory, and the promise he made to personally advocate in Washington the interests of the people of Alaska. The territory requires the aid and influence of every man of prominence, and we earnestly hope that no rival claims may militate against the object that all good men have in view. We shall refer from time to time, as the contemplated legislation advances, using our best endeavors to facilitate the wishes of our northern neighbors.

Alaska Looking to Representation.

NEW YORK, December 7th.—The *Times'* Washington correspondent says: A determined effort will be made at this session of Congress to provide for Alaska some form of government. Alaska should have courts of justice and record. These can easily be supplied, but it would be absurd to establish in that region, where there are less than 500 white residents, a costly and elaborate system of Territorial government, such as is provided in the bill introduced by Senator Butler last winter. The gentleman who has for two or three years urged Congress to provide for Alaska is M. D. Ball, a Virginian, who was, not long ago, Collector of Customs in Alaska. Ball is already before the present Congress, and he comes now in the guise of a Delegate. A petition has been presented in the Senate, and with this petition Ball offers proofs of his election as a Delegate from Alaska, and that he shall be acknowledged and admitted to the House of Representatives like the Delegates of legally organized Western Territories. It is shown in this petition that a mass meeting, although the number of attendants could hardly warrant the use of this name, was held in Harrisburg, Alaska, January 4, 1881, and in response to a call issued by this meeting the residents of Southeastern Alaska met in primary assembly in their several settlements and elected delegates to a General Convention. This Convention was held on August 16, 1881, and it provided a general election to be held on September 5th. At this election only 304 votes were cast, of which Ball received 246, and upon the strength of this election he now asks admission to the House as a Territorial Delegate. Why Ball should petition the Senate to give him admission to the House as a Delegate is something that it would be difficult to explain.

A Relic of *Deadly* ~~Alaska~~

Alaska's "Delegate."

M. D. Ball has petitioned for a seat in the National House of Representatives as a Delegate from Alaska. There has been no Congressional authorization for the selection of a Delegate. There is not even an organized Territory from which a Delegate could be chosen. When what is now the State of Colorado was a portion of the Territory of Kansas, a futile attempt was

made to set up an independent Territory in the newly-discovered gold region, pending which a gentleman named Graham secured his election by a limited number of votes, chiefly from Fort Laramie, as Delegate to Congress. Kansas already had a legitimate Delegate chosen under authority of its Organic Act, and the second one, the pretender, so to speak, could not, of course, be recognized. He had a successor in the person of a gentleman named Adams, who received a great many more votes than Graham had, but who likewise made his application for a seat in the House in vain. Marcus J. Parrott "covered the ground." He represented Kansas in its full length and breadth, and there was no room for another. These are the only instances where unauthorized "Delegates" have presented themselves at the door of the House for official recognition, and they both were turned away. Precedent seems to be against Mr. Ball.

ALASKA'S FUTURE.

An Interview with William Gouverneur Morris.

THE TERRITORY'S BRIGHT PROSPECTS.

Hearty Indorsement of the Proposed Establishment of a System of Civil Government.

William Gouverneur Morris, who has for several years past been the Special Agent of the Treasury Department at Port Townsend, W. T., arrived in this city yesterday from Washington. He has lately been appointed Collector of Customs for the district of Alaska. Major Morris has paid no little attention to the development of the Territory, having, as is well known, published a valuable report upon the Territory, of which report Congress ordered an issue of 7000 copies. In a conversation had yesterday with a reporter of the *CHRONICLE*, Major Morris said that the Territory of Alaska was daily attracting more attention in Congressional circles, and at the next session of Congress there would, undoubtedly, be a bill passed creating a territorial organization. The Secretary of State was personally deeply interested in the advancement of the Territory. While a member of the Senate he made Alaskan affairs a special study. Heretofore an opposition had been created to the formation of a Territorial Government, principally on the ground of useless expense, and by those wholly unacquainted with the necessities and wants of the Territory. But, happily, owing to the persistent efforts of the press, and Major Morris spoke of the *CHRONICLE* in particular, this opposition was gradually wearing away, and a brighter prospect was in store for Alaska, which had so long been neglected. The general impression that the Alaska Commercial Company has been opposed to the scheme of the creation of a proper form of Government, Major Morris pronounced as an erroneous one. "All that the company have asked is that their vested rights, acquired under their lease of the seal islands, be not interfered with. It is a very fortunate thing for the Territory that the former President of the company, Senator J. F. Miller, is now in the national legislature, and can explain to his brother Senators the situation of affairs as they really exist. In

61 my presence Senator Miller stated to the Secretary of State that at the coming session of Congress he should do all in his power to have a suitable form of civil government provided for the Territory.

FUTURE PROBABILITIES.

"The principal trouble has been the lack of proper and reliable information upon the whole subject, for the guidance of Congress." In view of this fact Major Morris has now in manuscript another report, 1800 pages of which have been completed and will be laid before the Secretary before the next meeting of Congress. This report will be profusely supplied with illustrations, maps and recent surveys, the major portion of which has never been published. It will be a complete and succinct history of the Territory from the time of the rendition of Mr. Morris' first report until the present time, further additions and corrections to be made upon his arrival at Sitka. The Secretary of the Navy is also deeply interested in the value of this acquisition, and in accordance with his orders the steamer *Wachusett* left last week to relieve the *Jamestown*, which has been on the station for the last two years. The departure of the *Wachusett* was opportune, for the reason that she is a steam vessel, and can cruise amongst the numerous islands of the Alexander archipelago, and visit all the Indian villages and tribes scattered about therein, whereas the *Jamestown* is a sailing vessel and has lain at her moorings from the day she entered the port of Sitka. President Garfield is also deeply imbued with the urgent necessity for some form of civil government for the Territory. Major Morris related an interview which he had recently with President Garfield. The Major told the President that he had taken the liberty in his forthcoming report to quote some remarks made by the President about two years since at a dinner party, wherein he eulogized Mr. Seward. The Major asked whether the President had any objections to those remarks appearing in the report. The President answered: "Most assuredly not. I remember distinctly the occasion you allude to. What I said I meant, and what I meant as a private citizen as President I shall endeavor, as far as it is in my power, to carry out."

TOPOGRAPHICAL SURVEY.

Captain C. C. Patterson, the Superintendent of the United States Coast and Geodetic Survey, was also very desirous of extending surveys in Alaska, and will at the next session of Congress ask for an appropriation to construct a suitable steamer to facilitate the work. He has already ordered the United States steamer *Haggler* to Alaska on magnetic work, with instructions to make a topographical survey of Cordova bay, which point will, probably, as soon as the survey is completed and proper soundings made, be selected as one of many important missions by the Home Board of Missions of the Presbyterian Church in the work of Christianizing the coast Indians of the Territory. Major Morris has also had furnished him by the Government, in accordance with a special Act of Congress, based on a special report by himself, the sum of \$8000 to repair the public buildings in Alaska. He has been absent from Alaska since September last, and therefore was not in a position to say anything of recent events there, his information regarding them having been gleaned from the newspapers. Major Morris is at the Occidental Hotel, and will remain in this city two or three weeks. It is his intention to leave Puget sound for Sitka on September 1st.

1881.

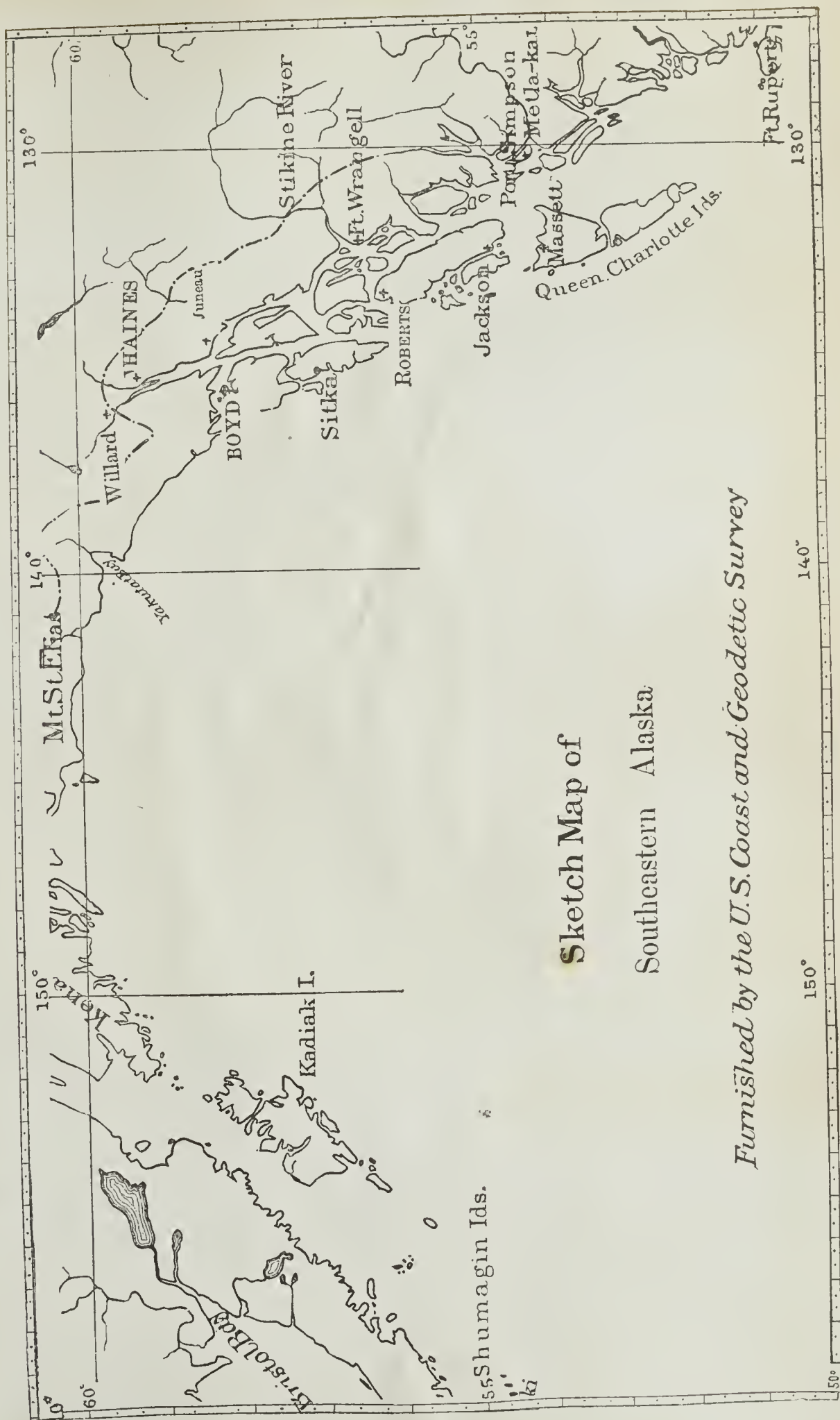
ALASKA.

MRS. MCFARLAND.

1881

You will be surprised to hear that Tillie and Louie are already married. The ceremony took place in the church last evening. They are a very nice couple, and I have great hope of their doing a good work. We want them to go to Shachan, where the Indians are. Capt. Sprague is anxious to have them come there, and promises to build them a house and school-house. They expect to teach, and Louie will conduct Sabbath services.

Our school now numbers 34. We have one little girl whose whole family were condemned to death for witchcraft. While they were torturing the old grandmother, having tied her to a tree and given her nothing to eat for several days, making her drink salt water, and afterwards stabbing her to death, the old grandfather got this child away with some others in a canoe and escaped to Wrangell. Miss Dunbar was walking with the girls on the beach when the canoe landed. They came right to her and asked her to take the child and protect her. She was brought to the home, and is very happy with the children. But we have even a more pitiable case than this. Our Chief Shaaks found a little orphan girl here who lived with her uncle and aunt. They had charged her with being a witch, had tied her up and beaten her until she was black and blue, and given her nothing to eat for four days. Shaaks reported this to Mr. Young, who went at once and took her from her friends and brought her to the Home. She is a dear little girl five years old. Every morning when I go into the dining room she runs to me for her morning kiss. I could write you much more, if I had time, that I am sure would interest the children; but I must speak of two more girls whom I took in last week, one 12, the other 8 years old. They came from Cape Fox, and had also fled from their friends, their stepfather having been put to death on account of witchcraft, so the importance of the Home, as you see, is increased every day as it becomes a refuge for these poor children, who would be put to death otherwise, and who, we hope, may here be trained to usefulness as Christians, and in time be sent back as missionaries to their friends, who are in such darkness and superstition.



Memorial for Education in Alaska.

HON. HENRY L. DAWES,

DEAR SIR:—We, the undersigned citizens of _____ interested in the education and civilization of the native people of Alaska, would express to you our great regret, that, since the transfer to the United States, fifteen years have been allowed to pass without extending to that country our school system.

We feel ashamed, as American citizens, that any section of our land should be worse off educationally, than when under the control of Russia, we having failed to continue the schools that for many years were sustained by the Russian government.

We learn, therefore, with great pleasure that on the 15th of February, 1832, the President transmitted to Congress, a communication from the Secretary of the Interior, recommending that an appropriation of \$50,000 be made for the establishment and maintenance of schools in Alaska; and that on the following day it was read twice and referred to your committee.

We join in the earnest desire of all the better portion of the American people, that you will take a personal interest in this matter, and do what you can to place on the Sundry Civil Appropriation Bill (and secure its passage) a clause;—

“That the sum of \$50,000 be and hereby is appropriated, to be expended by the Commissioner of Education, under the direction of the Honorable Secretary of the Interior, for the establishment of schools at such points in Alaska as may be designated by the Commissioner of Education.”

NAMES.

NAMES.

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NAMES.

NAMES.

MEMORIAL TO THE CONGRESS OF THE UNITED STATES FOR
EDUCATION IN ALASKA.

We the Undersigned,

learn with surprise that since the transfer of Alaska from Russia to the United States, sixteen years have been allowed to pass without extending to its population educational privileges.

As American citizens, we greatly regret that this large section of our land should have fewer advantages for education, than when under the control of Russia, we having failed to continue the schools that for many years were sustained by the Russian government.

We learn, therefore, with great pleasure, that on the 15th of Feb., 1882, the President of the United States transmitted to Congress, in a special message, a recommendation that \$50,000 be appropriated for the establishment of schools in Alaska; also that the Hon. Secretary of the Interior has recommended an appropriation for industrial schools in that section.

We most heartily approve of these requests, and hereby respectfully and earnestly request our representatives in Congress to use their influence to secure an appropriation for an industrial training school, similar to Carlisle and Hampton, at Sitka, the capital; also for the establishment of common schools, under the direction of the National Bureau of Education, at such centres of population as shall be selected.

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Board of Home Missions of the Presbyterian Church,

MISSION HOUSE, 23 CENTRE ST.,

New York, April, 1852.

Rev. and Dear Brother:

Alaska is the only section of the United States where governmental or local aid has not been furnished for schools. A bill is now before Congress to remedy this oversight.

As the establishment of schools will assist in civilizing the native population, and in preparing them for the gospel, we would ask you in the interests of both humanity and religion to circulate yourself, or by the hand of some brother or sister, the enclosed petition for signatures in your congregation and community, and then mail it to Hon. Wm. B. Allison, Washington, D. C.

As the bill will soon be under consideration, what you do, should be done at once.

HENRY KENDALL,
WM. C. ROBERTS,

Secretaries

MISSIONARY SOCIETY
OF THE

Methodist Episcopal Society,

805 BROADWAY.

New York, April, 1882.

Rev. and Dear Brother:

Alaska is the only section of the United

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States where governmental or local aid has not been furnished for schools. A bill is now before Congress to remedy this oversight.

As the establishment of schools will assist in civilizing the native population, and in preparing them for the gospel, we would ask you in the interests of both humanity and religion to circulate yourself, or by the hand of some brother or sister, the enclosed petition for signatures in yr r congregation and community, and then mail it to Hon. J. F. Vepdegraff, Washington, D. C.

As the bill will soon be under consideration, what you do, should be done at once.

JOHN M. REID,

Secretary.

Please fill up the blank in the memorial with the name of your post-office, then sign yourself. Secure such other signatures as you can, and mail to the Hon. R. W. Townshend, House of Representatives, Washington, D. C.

Memorial to Congress.

HON. R. W. TOWNSHEND, House of Representatives:

Your petitioners, citizens of _____ and vicinity, are gratified that the Hon. Secretary of the Interior has asked Congress for an appropriation for education in Alaska. We would respectfully request you to secure from the Committee of Appropriations a favorable report for an appropriation for an Industrial Training School at Sitka, and for common schools at such points as may be designated by the U. S. Commissioner of Education.

NAMES:

ALASKA.

A Lecture Delivered in the Amphitheater,
July 31, 1882, at 11 a.m., by the
Rev. Sheldon Jackson, D.D., of New
York.

A missionary in India was once telling of the strange things to be seen in the United States: about our great railroad interest, our great rivers, and our great bridges like that which spans the river between New York and Brooklyn; about our great manufacturing interests; and then went on to speak of the natural phenomena of the country; how that in the northern sections of the country water is changed into ice, or that water became so solid that men could march in large bodies across the rivers. The prince, who is listening, is said to have looked at the missionary and said to him in substance: "I have been thinking for some time that you have been lying a good deal; but now I know that you are lying, for it is impossible that any man should walk upon water." What seemed to that prince to be an utter impossibility, in so hot a climate, is a matter of yearly occurrence with us. If I were to tell you to-day some things about a section of our own land that seemed to be incredible, I hope you will realize them to be possible and credible, though perhaps beyond your conception here at home.

There is no section of the land concerning which there has been so much misrepresentation and so little known as concerning that section of the country that we call Alaska. You will permit me in a very cursory way to give you a map review similar to that which I gave two years ago. Those that were here will be glad to have their minds refreshed; and perhaps there are many here now who were not present then. We so often see Alaska represented on the reduced scale of a wall map of the United States that very few have any conception of its area; nor do we gain any adequate idea of its vastness by the mere statement that it contains 1,870,000 square miles. These figures convey no adequate impression to your mind. Alaska extends 2,200 miles from the east to the west, and from north to south 1,400 miles, a distance as great as that between this place and New Orleans, or to Southern Florida. The extent of Alaska may be better understood by the statement that it is as large as New England and the Middle States combined, to which you must add Ohio, Indiana,

Illinois, Michigan, Kentucky, Tennessee, Virginia and West Virginia, and then you have but the aggregate size of Alaska. It is as large as all the United States east of the Mississippi and north of the Gulf States. It is not only a country of a great area, but it is also great in natural phenomena. It possesses one of the greatest rivers of our country, the Yukon river, which is seventy miles across its mouth, and which has an average width far from its mouth of five to twenty miles. It is navigable from the sea to Yukon, and in times of high water it is navigable up to British Columbia, a distance of three thousand miles, and pours into the sea a greater volume of water than the Mississippi at New Orleans.

Alaska also possesses the great mountain peak of our country, Mount St. Elias, three times as high as Mount Washington. It also has the great volcanic system of the country. Along the Aleutian Islands there are sixty-one volcanic mountains, of which ten are still belching out fire and ashes. In Alaska, too, is the great glacial section of the country. Every deep ravine has a glacier of greater or less extent. One of these glaciers, located thirty-five miles above a mission station, comes a distance of forty or fifty miles to the river bank, where it breaks off a block of ice from five to seven miles wide, and a thousand feet thick. Here is the great mineral region of the country. Everywhere along the coast, along the Aleutian Islands, where there is no fire wood except a little drift wood, the natives instead of cooking their fish in a pot over the fire, throw them into the hot springs, where they are speedily cooked for dinner. Upon all of these islands are found more or less of these hot springs. On one of these islands there is a great hot, boiling sulphur spring, eighteen miles in circumference, which is probably the crater of an extinct volcano.

The Aleutian Islands, in the Alexander Archipelago, are equal in area to the State of Maine. In a distance of three hundred and fifty miles, it is estimated that there are three hundred and fifty distinct islands in that archipelago, and the mission stations are all upon the islands of this archipelago. There are about five or six stations that are from a hundred to a hundred and fifty miles apart, for which we very much need a steam launch, which I trust some of our Presbyterian friends

will advocate until our missionaries have some method of going from one village to another to teach the Gospel, and for carrying in supplies. As we are at present situated, it is a hundred and twenty-two miles from a post-office, or from any means of obtaining supplies, except as we charter a small steamer to take them up once or twice a year. We have been five months without any mail facilities whatever, and on that occasion the canoe which took our letters left our newspapers behind, because they were so heavy.

It is not only in its natural phenomena that Alaska is interesting, but also on account of its natural scenery. The finest tourist trip in the United States is up the North Pacific road to its terminus at Puget Sound through the southern section of Alaska. It is a continuous inland voyage, for this archipelago extends down to Washington Territory; so that you can take a steamer and pass up the coast a thousand miles without ever going out to sea, and amid scenery that in many sections is very similar to the Yosemite Valley. The day is coming when tens of thousands of Americans will tire of their trips to Europe, and will try to learn something of their own country and take a trip to Alaska.

We have been told that Alaska is a worthless country, and that may be true of a large portion of the area; and yet Alaska has paid one-half of its purchase money back to the treasury at Washington. In fifteen years the revenue derived from Alaska has amounted to three millions of dollars. All the seal skin sacks worn by the ladies of this country and of Europe come from these islands of Alaska; and from this source of revenue has been repaid one-half the entire cost of Alaska. But this is not all. The finest pearls of the world are to be found in Alaska, the trade in them amounting to one million of dollars. We have also most valuable fisheries there. When we remember that we paid the sum of five and one-half millions of dollars for the privilege of fishing upon the banks of Newfoundland—for the privilege of catching cod upon these banks, we will realize to some slight extent the value of such fisheries; and yet we have along the shores of Alaska all the cod-banks that it is possible for the world to utilize, and this statement will give some idea of the value of this portion of our country to our people in the near future. San Francisco merchants are taking three thousand tons annually

from the Alaska waters; and the time is coming when San Francisco will be the cod market of the world. We have in this country the salmon fishery of the Oregon, and the value of this fishery already amounts to three millions of dollars per year; and the day is not far distant when establishments for the canning of salmon will be numerous in Alaska. Indeed, we already have two or three such establishments there, so that the fishing interests make it a very valuable section.

Then, from Mount St. Elias southward, and northward along the Yukon river, we have vast bodies of untouched timber, as yet undisturbed by the axe of man. This timber is mostly of the soft varieties, suitable for house-building, so that when our lumber supplies give out in California and Oregon, our ships can go to Alaska and bring down full cargoes, so that in this feature we have a very valuable resource for the future.

I may also state that there is a large supply of iron and coal. Every one knows of what inestimable value is a generous supply, in close proximity, of these two minerals. Look at the State of Pennsylvania. What wealth has been and still is being produced from her soil by the mining and smelting of iron ore. In Alaska we have vastly greater deposits only awaiting the hand of industry and genius to develop them into incalculable wealth. As you will all remember, the "Thomas Corwin" was sent two summers ago in search of the "Jeannette." She passed up through Behring's Strait, up to the neighborhood of Wrangell's Land. I need hardly remind you that the "Jeannette" which had gone through Behring's Strait, was caught in a field of drifting ice, and circled round in the Polar Sea with the ice until the vessel was crushed, and the crew, taking refuge in their boats, finally reached the shore near the mouth of the Lena River. But as I was saying, the "Corwin" obtained a supply of coal where it cropped out from the coast on this part of Alaska. The coal crops out all along the southern coast of Alaska, and in the immediate vicinity there are also vast seams of iron ore. And when you remember what coal and iron have done for the great State of Pennsylvania, and also remember in connection with this fact that there is room in Alaska for a dozen such States as Pennsylvania, you will be able to form some conception of the future of the territory of Alaska. Then there are valuable gold and silver interests. The

British miners have been taking out a million dollars' worth of gold dust a season. Last summer mines were discovered on the coast at Harrisburg, and thirty thousand dollars' worth were taken out the first season. How large the product will be this season has not yet been determined.

But you may ask, what is the use of resources in a country whose climate is so rigorous in winter that it is not possible for a white man to live in it? We take our conception of the Arctic coast of Alaska, and transfer it to the entire country. For, while the Arctic coast has an Arctic winter climate, the southern coast has not a cold climate in winter. The southern coast of Alaska has a winter climate milder than Southern New York, an average winter climate as mild as the State of Kentucky and the city of Richmond. Fortunately the Russian Government kept a record of the thermometer and barometer for forty-five years at Sitka in Southern Alaska. These observations at the time of the purchase

were transferred to the United States Government. They have been tabulated by the United States Coast Survey, and were published two years ago at the expense of Congress. These tables show that the average temperature has been the average winter climate of the State of Kentucky, and during that forty-five years never did the thermometer go below zero at Sitka. When does the oldest inhabitant of the State of New York remember of a winter like that? And yet we don't consider the climate of New York unfit for man to live in. The average summer temperature is that of Minnesota; the cause of this is to be found in the great warm current of the Pacific Ocean, commonly known as the Japan Current. And, by the way, Japan is only a short distance from Alaska. The returning commerce from Japan, in order to secure the benefit of this Pacific current, swings round within a few hundred miles of the Aleutian Islands, and then deflects southward to San Francisco. Perhaps in the near future Alaska will be a stopping place between Japan and San Francisco. The current of which I have spoken strikes the American coast in the southern section of Alaska, a small portion passing through Behring's Strait, the larger portion turning southward gives to Oregon and Washington their mild winter climate. But remember that the larger

portion of that stream is poured on the Alaska coast, and thus neutralizes the effects of its high northern latitude.

Alaska has a population even in its Arctic regions. At Point Barrow, the northernmost point represented on that map, there is a village with a population scattered all along that coast, down to Behring's Strait and southward to the mouth of the Yukon. The Esquimaux population, which live in the northern portion and around the mouth of the Yukon, and diagonally across to Cook's inlet, number about eighteen thousand souls. That is a very simple statement to make; but when you remember that there are in one section of this our Christian country eighteen thousand immortal souls that will meet you and me at the judgment bar of God, and then put side by side the fact that we have never up to this day sent them any knowledge of eternity, any knowledge of the Gospel plan of salvation, any knowledge of the Lord Jesus Christ, as necessary to their salvation as to your salvation—when you put side by side that other fact that Jesus has committed his Gospel to you and has commanded you to carry the glad tidings unto everybody; and then remember that there is one solid body of eighteen thousand souls dying in your country that have not up to this day heard of it, then ask God what is your responsibility in the matter, and whether you have done your duty to that country. More than that: I watch constantly the indications of the leading magazines of the leading denominations of this country, and I have yet to see the first intimation, the first proposition on the part of any Church to send the Gospel to that population. So far as I can find out from the movements of the different denominations, there is not the first movement or thought towards that purpose.

Remember that from this date forward you are not guiltless before God, as your attention has been called to this matter. You have the power lodged in your own heart; and where two or three shall agree that somebody else's heart shall be touched, that some missionary society shall be prompted to send the Gospel to that people, it will be done. If it is not sent, it is because somebody is not praying. And whose is the duty to pray, if it be not yours and mine? Shall I come back to Chautauqua another year and say that they are still without the Gospel? That depends upon how the Spirit

lodge this great solemn truth in your heart. There will come a time when you will meet them face to face; they will stand before you and say we were a part of that same, great, Christian nation. They had their thousands of churches; their thousands and hundred thousands of church members; numerous missionary societies and their millions of praying hearts, looking for somebody that had not heard about Jesus. But nobody looked our way; nobody thought of us; nobody brought the Gospel to us; we never heard that Jesus died for us; and how could we believe in him of whom we had never heard? And how can they hear of Jesus unless you send the glad tidings of the Gospel to them? The British Christians and the German Christians are not going to send to Alaska; unless the United States send the Gospel there, these eighteen thousand perishing Esquimaux will witness before God that they were left to die without a chance of believing on the Lord Jesus Christ.

Then along those Aleutian Islands we have another class of population. They were probably the first—an Indian population. They are so far brought under Russian influence that they are to-day a civilized people. They have many of the adjuncts of civilized life: carpets, bedsteads, chairs, books in the Russian language, and looking-glasses. They are a civilized people, and the majority of them are members of the Greek Church. That Church claims nine thousand communicants, though to-day they are truly without the Gospel. There is not a glimmer of light enough in their system to

allow a single soul to stumble into a knowledge of the Lord Jesus Christ. Their priests are allowed, as a part of their salary, so much liquor annually. They drink largely, they gamble largely, and they go through their liturgical forms without spirit. The Greek priests also have the power to sell indulgences. A child dying in Alaska, the priests will sell its parent a passport to heaven—a paper addressed to God, and which reads like this: "The bearer, John Smith, was a good boy upon earth. He has died and is going up to heaven; and now we want you to open the gate and let him right in." That paper is put in the hand of the dead boy, and is buried with him to present when he gets to the gate of heaven. That is the teaching of the Greek Church in Alaska—just another form of heathenism.

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Between the Yukon River and the Pacific Ocean there is a vast area of unknown territory and hidden wealth, where no white man's foot has ever trod. In this section there is a third class of population that we may call the Indian population, yet they are very different from the Indians of Arizona and Dakota. They are probably a branch of the Japanese nation; but whether they are of Japanese extraction or not, they have a large infusion of Japanese blood. During the last hundred years, since Europeans have taken cognizance of that country, there have been drifted to sea two hundred and fifty Japanese junks, caught by this outer current and landed on this coast of Alaska. Those men can not go back to their native country. They take Indian wives, raise families, and they thus become mingled with the people, making a part and portion of them; so that whether the people were originally of Japanese extraction or not, there is a sufficient amount of Japanese blood in them to bring Japanese customs into Alaska. So you will find among these people customs of the middle classes of Japan. They are a remarkable inventive people. They are natural carvers, and will carve wood, iron, stone, silver and gold in a manner that would be creditable to our schools of design in Boston, Cincinnati or elsewhere; and this with their rude native tools. You can go to some of their houses, and upon their feast days you will see a woman with a thousand dollars worth of bracelets on her arm, covering it from the wrist to the elbow. These ornaments are beautifully made and beautifully chased by the native manufacturers with native tools. They live in permanent villages and in permanent plank houses. Along the coast, especially the southeastern coast, they are dressed in the European costume, for the ready-made clothing store is found in several of their villages, kept by German Jews. These people have plenty to eat and plenty to wear and comparatively comfortable homes, but they have no chance of obtaining a knowledge of the true religion and no chance for education. In their religious system they believe that everything that happens is the effect of the influence of spirits. If they have success in any way, if they have health and comfort in their families, a good spirit has done it. If, on the contrary, they have sickness and death, an evil spirit has done it. They reason in

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this way: The good spirits, being good, will do us only good, consequently they pay no attention to them. But they think that the evil spirits are machinating evil for them, and they live in terror of these evil spirits all their days. This superstition has raised among them a class of men whom we call medicine men: men who claim to control the evil spirits and neutralize the evil effects they would bring upon the people. The people give costly presents of furs and currency to these men, if by their incantations they can ward off the effects of these evil spirits. There are two classes of these men, one called the "dog tearers," who will tear a living dog to pieces and eat of his flesh. The other, and the larger class, are the cannibals. They will eat of a human corpse; for they think that thereby they gain possession of the spirit that occupied the body. Of course the man who claims to control twenty spirits is supposed to have more power than the man who controls but five. So there is a standing emulation as to who shall eat of the most dead bodies.

From these facts you can conceive something of the degradation of the people; they are degraded religiously beyond conception. They believe in these spirits; they believe in witchcraft; and when a medicine-man fails to effect a cure, he at once says that a spirit more powerful than the spirit which he controls has wrought that harm and neutralized his efforts. This spirit he calls a witch, and they look around to see in whose person it has lodged. They are generally shrewd enough to select some old woman who has no natural protector and accuse her of witchcraft. She is then tied to a tree and kept without food or drink, except when she cries out, and they give her sea-water to increase her thirst. If she fails to die in sufficient length of time, they will fall upon her with knives and cut her to pieces. In other instances they will build a wall of fire around her so as to roast her without destroying her immediately, but to prolong her life in agony as long as possible. In other instances they will pull out chunks of the living flesh, and torment the victim in this way

until her life is extinct. Upon one occasion they tied a girl to a stake on the beach at low tide, and left her to drown when the tide came in—a far more merciful death than many others that they practice. Last Christmas during the holiday festivities word came to the mis-

sion that a little girl was being tortured as a witch. Upon going to the house and making inquiries, they denied that there was any little girl in the house. But upon making a close examination the missionaries found a little box in which a little girl under five years of age was boxed up, being slowly starved to death as a witch. She had had no food for several days and was almost dead from starvation.

They also offer human sacrifices. A few years ago one of the glaciers that comes down to the sea, pushing its terminal moraine before it, was filling up a valuable fishing ground. After various consultations they decided that the only possible way to avert the threatened danger was to make human sacrifices; and two men were sacrificed to the spirit of the glacier in these Christian United States, to prevent the ravages of that great ice river. This is only one case that is known. Doubtless human sacrifices are made time and time again in this section of the country that white men get no knowledge of. Such was the condition of this people fifteen years ago when they were given over to the administration of the United States. Surely that was a day of rejoicing in heaven, for now the angels could feel that this wretched people that had been neglected by Russia would be cared for by the Christian people of the United States. Alas for our American pride! Facts do not bear out theory. The fact is, that Alaska to-day is worse off under the United States than she was under Russia; worse off under the stars and stripes than she was under the despotism of Russia. Russia gave that country a government; despotic and arbitrary as it was, yet it was a government. To-day there is not even a semblance of government in Alaska. It has not even a territorial government; no governor, no judges, no courts, no law. Husbands dying leave their property to their widows and orphans, and their stronger neighbors step in and rob them, and there is no court to protect them. It has been done again and again. The hard-earned savings have been seized and taken from the widow and the orphans, and they left in poverty and hunger because this great Christian country has denied that country all law. There is no way to bring the wrong-doer to justice. He has not broken any law of the land, for the law of the land has not been placed over that country. It is utterly outside of law and protection.

Russia gave that country schools. This population along these islands learned to read and write in the Russian language. At Sitka the Russians had four large common schools. They had their college, and had their theological seminary for the training of Greek Priests. But at the time of the transfer the salaries were withdrawn, and these teachers largely went back to Russia; and the people that under Russia learned to read and write, see their children growing up to-day under the dominion of the United States unable to read or write. Was not Alaska better off under the despotism of Russia, and her poor method of carrying on schools, than she is now under the dominion of this great country that boasts of its educational privileges, but yet denies one section of its land any schools whatever?

Russia gave that country religion, but we have denied it all religion whatever. For ten long years there was not a movement on the part of any denomination that was effective to send them the Gospel. Oh, where was the boasted zeal of our Methodist brethren who have always boasted that they could carry the advance banner in any land, especially in their own land? When the attention of the Methodist Church was called to it; when their Mission committee voted one thousand dollars to commence a mission to Alaska; when your honored secretary made an appeal all over the country—the last time I saw him he had not found a man to go to Alaska. Where is the boasted zeal of the followers of Wesley, who declared that the world was his parish? The same is true of the Presbyterians; the same is true of the Baptists; the same is true of the Congregationalists; the same is true of the Episcopalians; we left that country without God and without hope, until the forbearance of God would not stand the indifference of the American people any longer.

We sometimes think God needs us, but he doesn't need us; he that spake worlds into existence can speak missionaries into existence. By one volition of his will he can place a school and a church in every village of Alaska, and carry on the Gospel work. But he permits us the privilege of taking part with his son in conquering the world. So, after waiting ten long years, he went over into the British provinces to find missionaries—Great Britain cares for her children. You cannot find a Hudson Bay trading post, with only a few

Indians around it, where the Gospel is not preached some time during the year. For twenty-seven years the British Church has had its missionaries circulating around this section of the Arctic circle; so God went down in a mission station here and took several boys out of the Methodist Mission—not of the Methodist Episcopal Church of the United States—but from our Canadian Methodist Mission work, and sent them up into Alaska to chop wood. There, true to their training in that mission, carried on by the Rev. Crosby, of the Methodist Church of Canada, these young men refused to chop wood on the first Sunday they were in that country. The people did not know what to make of it. Here are four boys who refuse to chop wood on Sunday, but come together to speak of Christian experience and pray in their native language, with earnest, oppressed hearts, that God's spirit may come down upon the darkness of that great country, which the Christian Church of the United States had left all these years without a chance to hear of the Lord Jesus Christ. No wonder that the next Sabbath their room would not hold the crowd that came to see these strange proceedings. So it went on through the summer, and when they were about to scatter in the fall, they were talking it over in the woods one day. Philip, who had been a leader said, it is too bad that we all go away and leave this people without the Gospel. One of them replied, you ought to stay and preach to them.

Philip said he would be glad to stay, but he had to work in order to get something to eat. Finally, after discussing the matter, the other three concluded to pool their earnings in order to keep him there to teach the people. So anxious were the people that some sixty adults came to his school, although he had only learned to read and write a little in the English language. But better than all he had learned of Christ as a personal Savior. On the Sabbaths people came in crowds, and he preached to them three times a day. The following spring tidings were sent to the United States of this wonderful work. God would not let the work stop. There were hundreds of them that gave up their devil dances and evil practices and became nominal Christians under the leadership of this poor Indian. We would have thought that our different denominations in their emulation would have

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taken the first steamer for Alaska, in order to reinforce this great work. But the account of it was published in the secular papers and in the religious papers of the country. Appeal was made for somebody to go to Alaska, and for months after the appeal was made, when I went up there in the fall of 1877, as Dr. Sutherland said, the only man we could find was a woman; and I left Mrs. McFarland, the only English-speaking woman among a thousand native women. It was eleven months before we could find a man to go up there. She told the story of the Cross to these crowds through an interpreter. She reigned among them as Queen. When anything troubled them they came to her as a lawyer; when sick they came to her as a physician; when disputes or difficulties arose, they came to her as arbitrator. When during that summer some British miners came down from the mines, spending their hard earned wages in licentiousness and drunkenness, they went into the house of some Indian women, and making them drunk burned them up in their own home, then it was that even these Indians felt the need of government, which their own government had denied them. They called a convention of the tribes among the coast, and Mrs. MacFarland was chosen the first presiding officer of the first constitutional convention ever held in Alaska. She drew up the few simple rules that have governed that village ever since, under which they have a police force of native Indians that have kept law and order in that one village since the year 1878.

ALASKA.

A LONE, lone land !

Circle the icy zone with pray'r,
Pour out your gold for the heralds there !
Care for them, plead for them ! Harvests yield,
Send more laborers into the field,
To that lone land !

A silent land !

Send sweet speech of the Word of God
Through snowy silence—o'er bloomless sod !
The Gospel story rings through our lands,
Send its music to those still strands,
That silent land !

A dark, dark land !

The Indian prays for the world's glad Light,
Hold it forth in the heathen night !
Heralds of light and gladness plead,
"Send us forth for the heathen's need
To that dark land !"

A lone, lone land !

They heed not peril, nor toil, nor shame,
They count not life to be dear to them !
Shall we our worldly good withhold ?
Shall we keep back our silver and gold

From that lone land ?

CLARA TWAITES.

SITKA, ALASKA.

MISSION BUILDING BURNED : TWO HUNDRED
AND THIRTY INDIAN CHILDREN TURNED
OUT IN MID-WINTER.

To the Editors of the New York Observer :

Please publish the enclosed letter of Hon. William Gouverneur Morris, and make a strong appeal to your readers for funds to rebuild. We need \$10,000.

Contributions for rebuilding to be sent to Mrs. M. E. Boyd, P. O. Box 1938, New York city. Marked, "Special for Sitka Mission Building." Truly yours,

SHELDON JACKSON.

CUSTOM HOUSE, SITKA, ALASKA, }
COLLECTOR'S OFFICE, January 30, 1882. }

My dear Sir :

I regret sincerely to be compelled to announce to you the total loss by fire, on the 24th inst., of the old Army Hospital, lately occupied as a Mission Home for Indian boys under the auspices of your Board.

The first alarm was given about 5 A. M., and in less than an hour the flames broke through the roof. The building was burnt to the ground. Fortunately no wind was blowing at the time, else the safety of the whole town would have been endangered.

The citizens worked manfully to save the contents of the Home, for it was manifest at once that the building could not be rescued, there being no fire-engines, hose, extinguishers, buckets, ladders, hooks, or fire apparatus of any description whatsoever in the place. The Indian boys battled manfully with the flames, going to and fro into the burning building with the utmost *sang froid*, seemingly totally destitute of fear. They worked like young Trojans, and succeeded in saving a portion of the mission property, furniture and personal effects of Mr. A. E. Austin and family: the latter in a badly damaged condition.

Conspicuous amongst the citizens for personal bravery I noticed my master carpenter, W. M. Bennett. Another of my employees, J. H. Turnbull, formerly carpenter's mate on the Jamestown, is deserving of special notice.

But little pilfering, if any, was done by the Indians. The goods, as fast as they were removed from the burning building, were deposited in piles and guarded by the native policemen.

Had there been on hand the proper fire apparatus the building and all its contents could have been saved. As it was, there was nothing left but to let it burn.

The cabinet-organ, presented by Captain L. A. Beardley, U. S. N., was destroyed,

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but the pianos belonging to the Rev. Mr. Willard and Miss Austin were brought out successfully.

At once I tendered the Austin family quarters in the Barracks building, where I reside, which they accepted and where they are now housed comfortably with their effects. They will continue to occupy the same until they are required for Government purposes, or until your Board erect another building, which I take it for granted will be done during the coming summer.

Mr. Austin has made temporary accommodation for some of the boys in the town, and I have placed at his disposal a building formerly used as a stable by the Quarter-Master Department when the port was garrisoned by the military. This, however, will be only a temporary thing, and the accommodations will be very limited. It needs some repairs, which are now being made at the expense of the Mission. This will prevent the boys from becoming scattered. A few of the smaller children were taken care of by their mothers at the Indian Ranch, but will return as soon as quarters are provided for them.

It is a very unfortunate circumstance that the school should receive this sudden blow, but the good people in charge are full of zeal and thoroughly equal to the occasion, and will soon have it on its legs again.

I have been particularly impressed with the progress already made by some of the boys, and should consider it a public calamity if the school were suffered to die now for the lack of support. The management, in my judgment, is specially to be commended. The boys themselves keenly feel the loss they have sustained, and are looking forward for protection in the future.

I have never been of the opinion that the hospital building was of any value to the United States for such purposes or to reside in. Had the Government ever contemplated using the land again for hospital purposes, the first thing to do would have been to burn the building down. A much more suitable edifice for educational purposes, etc., could be erected at a reasonable cost.

This is a measure which demands the attention of the Christian world, and commends itself most favorably to all philanthropically inclined. Public meetings should be held, and your church papers should take the matter in hand and push it zealously.

If you will take the rostrum yourself and lecture, giving your experience and impress upon the people of the United States the great good which has already been accomplished, and the bright future which lies before you, you ought to raise before the summer is past at least \$20,000, wherewith to rebuild your Mission Home and continue your good and sacred cause.

Anything that I can consistently, officially or personally, do to aid you in the premises will be most cheerfully rendered.

Very respectfully and truly yours,

WM. GOUVERNEUR MORRIS,

Collector of Customs.

TO REV. SHELDON JACKSON, D.D.

EVENING

ALASKA.

A Land of Forests and Minerals.

Waters Abounding in Fish---Accurate
Data as to Climate.

[SPECIAL CORRESPONDENCE OF THE BULLETIN.]

"CASTLE," SITKA, ALASKA, }
January 9, 1882. }

Although the Alaskan Territory has formed an integral portion of the United States for nearly fifteen years, it is, as yet, comparatively speaking, a *terra incognita* to the majority of the population. Only a very meager portion of this vast region has been explored, including a mere fringe of its wonderfully picturesque and almost limitless inland channels, straits and bays, and a few summer trips up and down the great Yukon River. Its resources have not as yet received that attention from capitalists which they undoubtedly deserve, and its climate and natural productions that impartial investigation and study, due to such important factors in the development of a new country. By a certain class of writers on this much-maligned Territory, the public have been led to believe that Alaska was a vast barren wilderness, covered with perennial ice and snow, its waters filled with icebergs broken off from almost innumerable glaciers, and what little land was exposed to the genial influence of the sun, fit only for the luxuriant growth of sphagnum or moss. Personal observation in traveling through the southeastern section of Alaska Territory does not guarantee the truthful premises for the above deductions.

PRECIOUS MINERALS.

In the first place, the country abounds in precious minerals, which have been found in paying quantities in several places. Gold, silver, nickel, iron and coal and other valuable natural deposits are being discovered by nearly every prospecting party. Old mining experts from California are nearly all convinced that the precious minerals of Alaska will, at no distant time, exert an immense influence in the development of the Territory.

INEXHAUSTIBLE FISHERIES.

The fisheries are practically inexhaustible. In a report to the Smithsonian Institute, the writer had occasion to speak of the herring spawning in the Bay of Sitka in April, 1881, and Professor Baird, commenting thereon, said that the account of the quantities of fish was simply "stupendous," but fully corroborated by numerous observers. People gathered live fish in baskets along the beach. An Indian, armed with a stick studded with a few nails, filled his canoe with herring in about half an hour. In the autumn a small fish, similar to the pilchard, comes into the bay in such vast quantities that the beach is strewn with them in winrows a foot high, and renders a residence in the neighborhood anything but pleasant when decomposition sets in. Salmon of the choicest varieties are to be found

at numerous places along the coast, and in the near future will, no doubt, form one of the staple productions of Alaska. The thousands of islands and islets, the shores of the almost interminable inland waters, are covered with a rich and practically inexhaustible growth of timber. The most valuable for beauty and durability is the Alaska or yellow cedar.

CLIMATE SLANDERS REFUTED.

The climate, as shown by the meteorological data collected by the Signal Service Observers, is not of such a disagreeable character as some writers would have us believe. The scientific data collected and tabulated for the year 1881, as shown by the records at Sitka, Chilcoot, Harrisburg and Hoochenoo or Kilisnoo Gold, disprove most emphatically the seemingly malicious assertions in reference to its climate:

	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
Mean Tem.	42.5	45.4	51.2	54.2	56.7	54.	46.3	41.8	34.8
Max. Tem.	56.5	61.	65.	67.	79.	68.8	57.8	52.8	44.9
Min. Tem.	31.	31.	41.	43.	43.9	40.5	32.	22.5	14.
Total Rainfall —inches.	4.21	3.10	1.54	4.40	1.98	12.11	5.04	13.50	10.52

A study of the above data, combined with an actual experience, compels the writer to admit that the summer weather of southeastern Alaska is the most delightful that can be enjoyed throughout the length and breadth of this vast Territory, and throws in the shade the boasted claims of many, if not most, of the famous summer resorts in the "States." There were only two days during the long pleasant summer that were rendered disagreeable by that feeling of oppressiveness caused by heat. The nights were cool and pleasant, the days always warm enough for open windows, through which the invigorating breezes from the snow-capped mountains, or the broad Pacific would blow at will the long bright days when the sun disappeared only for a few hours, when twilight after sunset seemed to mingle with the rays of early dawn—the nights beautified by the dancing beams of the aurora borealis and the myriad stars that seemed as if hung on invisible threads in the deep blue firmament. But this pleasant picture has its reverse side, when the winter storms set in, accompanied by a succession of howling gales, with alternate hail, sleet, snow, rain, and lightning and thunder to add majesty and solemnity to the perturbed aerial elements.

THE SEASON OF STORMS—SUMMER.

To one accustomed to Eastern experience of meteorological phenomena, it is a strange and interesting sight to be blinded by the vivid flashes of lightning and startled by the hoarse mutterings of thunder in the very midst of a snow storm in December or January. During the recent hurricane, December 19th, when the wind was at its highest velocity (eighty-four miles an hour for a period of five minutes), the heavens presented an almost continuous sheet of flame; so quick was the succession of the sheet-lightning flashes, while the rainfall was quite heavy, and for periods of a few days. Almost continuous during the wet season, the temperature remains generally above the freezing point, and it is no unusual phenomenon, to suffer from an ice famine, in Sitka, Alaska. The average mean temperature for Sitka, during the past nine months, is 47.43; maximum, 79°; minimum, 14°. What cultivation, following in the footsteps of increased population, will accomplish in the gradual change of the climate is beyond the scope of the present article, and maybe the patience of the reader. In regard to the summer weather, I reiterate that no one could possibly choose a more delightful place in which to spend a portion of the heated term than in taking a trip through this portion of the Territory. There were quite a number of tourists the past summer, who I have no doubt were merely the "avant couriers" of an immense number, fleeing from the fashionable resorts for the peace, coolness, quietness and picturesque to be felt and enjoyed on such an excursion.

FRUITS AND VEGETATION.

A propos of the fruits of the soil, indigenous or foreign, they, also, have come in for a share of misrepresentation, caused partly for want of investigation and study germane to the subject, and partly by credulity on the part of writers who have received *ex parte* evidence in reference thereto. Among other things, it has been stated that cabbages would not head, that potatoes were small and watery; that peas would not mature. Now, the writer has the satisfaction of disproving *in toto* these baseless assertions: On different occasions, during the past year, cabbages weighing from ten to fifteen pounds, solid heads, excellent flavor, and tender; peas, well matured, and potatoes, large, mealy and succulent, were served at table and compared favorably with any similar vegetables raised in the East. Cauliflowers grow to a large size, and are even finer than those grown in the East. Gooseberries, raspberries and strawberries grow wild. Of other small edible berries there are more than twenty varieties within a radius of five miles from Sitka. The Alaska cranberry is well known in the San Francisco markets, and needs no commendation. Of the larger fruits, such as apples, pears, etc., none grow in this region, at least the writer has not observed any. Crab trees grow on nearly all the small islands.

A PRESSING NEED.

In regard to the recent election of a Territorial Delegate, instructed to press upon Congress the necessity of granting some form of *civil administration* to the citizens of the country, there can be but one opinion, namely, its pressing need. With no law courts in the Territory, it is not surprising that individuals occasionally revert to the *lex talionis* of savagery, and crime is the result. Each man is a law unto himself, especially in what would come under the jurisdiction of civil courts; the military authorities wisely refraining from interference, except in cases of criminal actions, and, even then, when an individual is arrested for a murderous assault, as in a recent case, the court of a neighboring Territory pronounces judgment against the military authorities. Under such circumstances, life and property in this Territory are held under very uncertain tenures, and it is not surprising that capital is slow to develop resources, varied, rich and inexhaustible, when protection is lacking for the fundamental principles which govern the investments of capital.

INDIANS.

The Indians have been quiet and peaceable, but according to the best authorities on their character, this condition has only been brought about by a judicious exercise and display of military force, and not from any innate love or friendship for his white brethren in the heart of the Indian. While a military force is in the Territory the Indian is humble and quiet. When this force is withdrawn, the Indian nature crops to the surface, resulting in a display of licentious freedom from restraint, the wholesale manufacture and consumption of that vilest of all maddening compounds—hoochenoo—bringing in its train the usual concomitants of debauchery, crime and murder.

ITEMS OF NEWS.

The United States steamer Wachusett, Commander H. Glass, returned to Sitka December 31st, after making an extended cruise, calling at the principal settlements and Indian villages, making reconnaissances, taking soundings, and making explorations. Previous to her return the garrison at Harrisburg mining camp was taken aboard, Commander Glass judging that the necessity for a military force at that place no longer existed. This mail brought the news that the Wachusett was ordered away, and she sails on Thursday, January 12th. Whether her relief, the Adams, is *en route* or not, is at present unknown. Meantime, the citizens are beginning to feel worried at the withdrawal of the war vessel. Their alarm is genuine and not affected. Those of the in-

habitants who shouldered their guns and stood guard during the last outbreak of the Indians do not wish to experience such another short sign of terror.

Business is dull, only a very few of the miners have returned from the camp to winter in Sitka. A majority of the placer claims were paying well when the cold weather froze up the streams. Sanguine speculations are indulged in by many claim owners in regard to developments during the coming season.

КНАНТ.

National Republican
Washington D.C.
REPUBLIC

, JANUARY 23, 1882

A COLD COUNTRY.

TALK WITH AN ALASKA RESIDENT.

Resources of the Coldest Land Owned by Uncle Sam—
What Can Be Found There—What the
People There Want Congress to
Do—The Indians.

Several statements having of late appeared in regard to the resources of Alaska, a reporter of THE REPUBLICAN noticed the name of Mr. Paul Schulze on the register of Wormley's and sought an interview with that gentleman. Mr. Schulze is probably as well acquainted with Southeastern Alaska as any man, and as president of the Northwest Trading Company has had unbounded chances of studying the country and knowing its value as a commercial centre. Mr. Schulze was found in his parlor, busily engaged in correspondence, but when informed of the object of the reporter's visit laid down his pen and gladly welcomed him in a courteous and friendly manner.

"Tell me something about the resources and characteristics of Alaska," said the scribe.

"I am personally acquainted with Southeastern Alaska (that part of the Territory lying east of Mount St. Elias)," said Mr. Schulze, "and may say that its general characteristics are like those of Norway. Nobody with any common sense would expose themselves to ridicule by saying that Norway is devoid of resources. People are in the habit of talking about Alaska as utterly barren and a howling wilderness. I hold that the Territory is rich in resources and susceptible of considerable development."

"What are its resources?"

"Above all fish; then furs, timber, and minerals. As to timber, the islands of the Alexander Archipelago abound with large bodies of valuable spruce and hemlock. On the islands and mainland south and southeast of Sitka is found in large quantities the yellow cedar (*Chamaecyparis nothkaensis*), the most valuable timber on the Pacific side of the United States. In fish the waters yield large banks of halibut, and cod, and they fairly teem with very fat herrings, hump-backed and sulphur-bottom whales, and dogfish. So far the mineral wealth of Alaska is entirely undeveloped. It was only last fall that gold was discovered off Gastineaux Channel, near Takau Inlet. The gold diggings have paid well. The quartz mines look healthy and are being rapidly developed by Californian capitalists. Nothing yet, however, can be definitely said about them. A good deal of prospecting has been done and indications point to great wealth in the near future. The minerals yielded by the Territory are gold, silver, nickel, and copper."

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"How about the administration of justice in Alaska?"

"That is something I want to tell you about. For years there has been a persistent effort to decry and berate Southeastern Alaska. By these means the Territory has been deprived of all proper and reasonable legislation, and the people and those interested in its welfare have suffered in consequence. In Alaska at present there are no courts, nor can people get titles to their land and thus secure their improvements. They can neither sue nor be sued. This is the main reason why so little progress has been made in the development of Southeastern Alaska. Capitalists will not invest money without some protection of the law, and people will not make permanent improvements without being able to secure the title to their land. This persistent belittling, as I said before, has prevented legislation. Now here is an extract cut from a daily paper in this city. It says: 'As to the timber, I have always heard that something 'was going to be done to develop its value next year' ever since my first acquaintance with Alaska, in 1865. There are no mills running there yet worthy of the name.' Now this shows the extent of the writer's information. Nothing can be done, simply because nobody is allowed to cut timber in Alaska, and people who have capital are not likely to put them in saw-mills and steal timber from the Government. The other day I was reading a communication to the Committee of Territories of the Senate, in which the broad statement is made that outside of the fur trade of the Seal Islands the trade of Alaska has no intrinsic value. If such is the case I would like to know why the Alaska Commercial Company and the Western Fur and Trading Company, of San Francisco, keep up twenty-five to forty stations on the mainland and islands, and why we and a good many others are engaged in the fur-trading business, and why a number of schooners are engaged in trading with the coast of Alaska? In the same communication it is also stated that in the Sitkan district, as that part of Alaska lying south of Mount St. Elias is called, there is only considerable resinous spruce, which is of far inferior quality to the timber to be found in British Columbia, Washington Territory, and Oregon, and that there is no likelihood of the timber resources being developed prior to the exhaustion of the British Columbia forests. I have seen in hundreds of places large bodies of spruce, hemlock, and the highly valuable yellow cedar."

"Is there any good market for this cedar?"

"I should say so. If there was any chance of getting hold of it it would find a ready sale in San Francisco and command good prices. The same applies to spruce."

"What remedy do you propose for this anomalous state of things?"

"The people of Alaska ask Congress only to give them what they are fairly entitled to. They want courts of justice, proper titles to land, and some sort of representation. They don't want or ask for any expensive or cumbersome form of government. There is now a bill before Congress (introduced in the House by Mr. Muldrow and in the Senate by Senator Sherman) which provides for a sort of judiciary for the Territory, but which in my opinion is not sufficient, as it only provides for magistrates with the jurisdiction of justices of the peace, and gives no land titles. A bill which covers all the points the people of Southeastern Alaska ask for will shortly be introduced and will, I hope, pass. This bill provides for the organization of a judiciary in the civil district of Southeastern Alaska, embracing that part of the Territory lying south of Mount St. Elias. It provides for the appointment of an United States district attorney, who shall be *ex-officio* executive officer of the district and attend to the duties of surveyor-general of the Territory. Further, for the appointment of a district judge, who shall have the same jurisdiction as United States district judges and who shall appoint three United States commissioners to reside at Sitka, Fort Wrangel, and Juneau City respectively. Under the bill a clerk of the city court is to be appointed, who shall at the same time be register and receiver of the land-office and *ex-officio* register of wills and recorder of the district. The collector of customs at Sitka is to be *ex-officio* marshal of the district and attend to the duties of that office. The election of a delegate to Congress is also provided for. There is no need whatever of the extension of government or the judiciary in that portion of the Territory lying west of Mount St. Elias, as outside of the employees of the various trading companies and a few Government officials it contains no white men, and its resources are very limited."

"A great deal has been said about the Alaska Commercial Company trying to prevent legislation. Is there any truth in this?"

"My impression is that these reports are unfounded. On the other hand I am convinced that the company favor and willingly support the just demands of the people of Southeastern Alaska. As to the management of their business, it is excellent and highly to be commended. Their treatment of the natives is exceedingly wise and

just; in fact, it is to their interest so to treat the natives, as it is our interest to treat the Indians fairly. All trouble with the natives arises from the bad treatment by the whites. There are a number of lawless whites who abuse and try to cheat them. They sell them spirituous liquors, or, what is worse, molasses and coarse brown sugar, from which is distilled an ardent spirit known as hoochenoo, which is more dangerous than the vilest whisky. This stuff absolutely demented them, and under its influence they commit all sorts of crimes. It is highly desirable that the sale of spirits, molasses, and coarse sugar be forbidden. If the traders were alive to their interests they would do as we do and not sell these articles. Unfortunately they are only too ready to sacrifice future and permanent trade for present advantage."

"How do you find the Indians?"

"They are a quiet, docile, and intelligent race. In our enterprises we employ considerable Indian labor, and find it to be quite satisfactory. In the present state of affairs, with 'free whisky,' it is necessary to keep a man-of-war in the waters of Southeastern Alaska, as a drunken brawl might arise at any minute and leave our property and those of others entirely unprotected and at the mercy of a horde of savages."

"Have you any churches or schools?"

"The Presbyterian Board of Missions have established a number of schools and mission stations, which upon the whole are doing good work. Their means, however, are rather limited, and they cannot fulfill everything required. I think the right thing to do would be to establish at Sitka or some other point in Southeastern Alaska an Indian training and industrial school similar to the one at Hampton. The young Indians should be taught the useful arts and such industries suitable to the wants of the country—such as boat-building, mat-making, the manufacture of fishing utensils, carpentering, and blacksmithing. There are now a number of Alaskan boys in the training-school at Forest Grove, Oregon, but the instruction they receive there unfits them for Alaska, and does them more harm than good. I hope a clause for such a training-school will be added to the bill I have already mentioned."

Thanking Mr. Schulze for his urbanity and the interesting matter furnished, THE REPUBLICAN young man retired.

FROM ALASKAN SHORES.

The Cranberry Crop—Missionary Work Among the Natives—United States War Vessels—Mining News—Wanted, a Civil Law.

[SPECIAL CORRESPONDENCE OF THE BULLETIN.]

SITKA, ALASKA TERRITORY, }
October 8, 1883. }

The weather during the past month has been rainy and cloudy, but this state of the elements seems to be anything but prejudicial to the general health of the community.

The cranberry crops are now being gathered and in very large quantities. The Alaska cranberry is famous all along the Pacific Coast and far into the interior, both for its size and delicious flavor and commands the highest price of similar fruit from any other section. The Northwest Trading Company expects to ship from fifty to one hundred barrels of this delicious fruit by the October steamer.

Rev. Father Metropolsky recently dug up a patch of potatoes not exceeding twenty-four feet square, and the result was 850 pounds of fine large potatoes. Each hill contained from eleven to thirty-six potatoes, fully matured and weighing from four ounces to two and a half pounds. The largest one is quite a curiosity for size, and Rev. S. Jackson, D. D., intends to carry it to Washington as an additional refutation concerning the untruthful reports about the growth of this vegetable in Alaska.

Our communications with Juneau City are now cut off completely. The little steamer Rose, owned by Messrs. Whitford & Co., seems destined to misfortune. No sooner was she released by the Collector of Customs than she struck on a rock at the entrance to Sitka Harbor, stove a hole in her hull and now—September 27th—still remains in her exceedingly dangerous position. Fortunately the weather is fine, and she may be buoyed and thus floated off without further damage.

United States steamer Wachusett arrived in Sitka this morning, September 27th. She will remain here to coal and await the return of the United States steamer Adams, now at Juneau City. The latter is expected some time next week, when the Wachusett will be formally relieved from her Alaskan station.

MISSIONARY WORK.

Rev. S. Jackson, D. D., arrived in Sitka September 12th, bringing with him Miss B. S. Matthews, who goes to Chilcoot as teacher in co-operation with Rev. E. Willard of that Mission. Dr. Jackson has manifested great energy in the work of building the new Mission Home in Sitka. Every day he is on the ground himself superintending, encouraging and pushing on the good work. We can now thoroughly understand why he is so successful in missionary work—he never delegates his work to others when he can do it himself. The work goes on harmoniously among the resident missionaries, and although the results are not markedly successful as yet, because time is the great factor in all such undertakings, and the present work has only been in existence a short time, we hope to see very favorable results very soon.

MOVEMENTS OF UNITED STATES VESSELS.

October 1st, United States steamship Adams, Commander E. C. Merriman, arrived from Juneau and on the 3d relieved the United States ship Wachusett, F. Pearson commanding. The officers of the Wachusett are very much pleased to be able to return so speedily to a more genial climate than Alaska. Just previous to the pushing off of the last boat from the Sitka wharf to board the Wachusett, the Marine Officer, Lieutenant G. R. Benson, was the recipient of a hearty godspeed from the assembled chiefs. Each one of the three chiefs present, made very pretty speeches expressive of their appreciation of Lieutenant Benson's generous and kindly treatment, and regret at his departure, concluding with the strongest appeals for his return.

A few days previous to this a deputation of the most powerful families of the Sitka Indians presented Lieutenant Benson with a handsome fox skin, at the same time expressing in their poetical way, sorrow and regret at his departure.

At 5:30 P. M., October 3d, the Wachusett steamed out of the harbor of Sitka. The resident Greek priest, Father Metropolsky, and George Kostrometinoff, the interpreter, remained by the ship until the last moment. The Adams' crew manned the rigging and gave three hearty cheers to the Wachusett, which was responded to very heartily by the crew of the latter.

A MINING DISPUTE SETTLED.

The following is the latest news from Juneau City: The dispute between the owners of the placer and quartz claims on Douglas Island has been settled amicably. Treadwell's stamp mill has the use of the water in the creek during the night and the placer diggings during the day. Webster's stamp mill was shut down for a short time for necessary repairs and changes in machinery.

The placer claims have been paying well and continue to do so. Energetic steps have been taken to prevent the robbing of sluice boxes, a case of that kind having occurred recently. The sale of hoochenoo and beer to Indians has been stopped completely. A town meeting was held, a constable elected, and strict laws in regard to the sale of stimulants passed, which are now rigidly enforced.

A CIVIL LAW WANTED.

The crying necessity of the mining camp and of the whole Territory is civil law. Some simple form of administration is absolutely necessary. Now there is no means of collecting a debt, of securing a contract, conveying personal or real estate, prosecution for criminal offenses, or encouraging the investment of capital. Each man is a law unto himself, and it speaks volumes in praise of the law-abiding citizens that so few cases of assault or fraud have occurred

up to the present time. The fact that there are only a few hundred sturdy pioneers bent upon developing the natural resources of the country, is no reason that we should not have the rights of citizenship. Men who deny themselves the pleasure of home and friends should not be further burdened with the greater deprivation of civil law. The Government has been criminally careless and negligent in regard to Alaska. It is not a matter of economy that prevents action, for there is a greater revenue accruing to the Government from its Alaskan Territory, in proportion to the number of inhabitants, than from any other portion of the public domain. If it be the policy of the Government to prevent the development of the Territory, the present policy is an excellent one, for there is no encouragement for immigration nor the investment of capital in its scope.

JUSTICE.

VOLUME LIII---NUMBER

IN ALASKA.

San Francisco Evening

What Happened at Sitka After the Departure of the Wachusett.

Bulletin March 1 1882.

The Indian Liquor Traffic—The Government's Treatment of Indians.

Singular Meteorological Phenomena—Thunder and Lightning in Midwinter.

[FROM AN OCCASIONAL CORRESPONDENT OF THE BULLETIN.]

SITKA, ALASKA TERRITORY, }
February 9, 1882. }

The departure of the United States steamship Wachusett from Alaskan waters was very much regretted. The officers generally were very popular at Harrisburg and Sitka, and a few of them won the friendship of a lifetime during their short residence in the Territory. When the vessel shipped her moorings and steamed out from the harbor, the citizens turned out en masse to wish her crew a safe voyage.

Not a few of those left behind anticipated with gloomy forebodings troubles that might arise with the Indians, some of whom might, under the influence of liquor, attempt to wreak vengeance on the greatly outnumbered and comparatively defenseless citizens, in retaliation for the too frequent abuse of power by which the Indians suffered in the past.

WHAT HAPPENED AFTER THE WACHUSETT LEFT.

The vessel had scarcely left the harbor when some of the storekeepers began to sell molasses to the Indians by the bucketful, knowing full well what the result would be, viz.: the manufacture of that vilest of all intoxicating stimulents, "hoochenoo." While the naval forces were in charge, the sale of molasses was strictly forbidden, and the Indians were driven from the town proper, every evening at sunset, lessening very materially the probabilities of trouble. For three days and nights pandemonium raged in the Indian Rancheria and overflowed more or less into the town. Drunken men and women (Indian) were seen staggering on the streets night and day—several fights occurred among themselves in which knives were freely used, resulting in severe flesh wounds only. No white man was molested. Mean-

time, it was not the fault of a few grasping mercenary store keepers and low groggery keepers, that serious troubles did not follow the departure of the man-of-war. The chiefs of the tribe, formerly policemen under the naval authorities, grasped the situation quickly, and feeling that they would be held responsible for any Indian outbreak, determined to reinforce the former discipline, before it was too late, and interviewed Major Morris, the Collector of Customs, requesting his assistance in the matter.

From George Kastrometuroff, the intelligent interpreter, we learn that Major Morris at first refused to assume any responsibility in the matter, alleging that he could not keep prisoners because he had no guards; moreover, that he did not wish to be responsible for suicides, so prevalent among those confined in the guard house for misdemeanors. Another interview took place the following day, which resulted favorably. The chiefs modified their requests, and Major Morris consented to act as arbitrator in disputes, etc. Up to the present date the Indians have been very quiet, but the presumption is that they have thus acted not from any love they bear the whites, but because they know that a man-of-war might come into the harbor any moment, and they are more easily influenced through their fear than their friendship. An interesting and elaborate visit of ceremony took place a few days after the above interviews.

Ten canoe loads of Indians, numbering 150 in all, came to Sitka, and sang and danced for ten days, winding up with a grand "Pat-latch." Sitka presented a desolate appearance for the following week—business at the stores stagnant, saloons empty, and a general Sleepy Hollow sort of air brooded over the little town.

DESTRUCTION OF A GOVERNMENT BUILDING BY FIRE.

One morning the whole town, awakened by the clang of the alarm bell, got up to find that one of the largest and most substantial Government buildings was on fire. Everything was done to save the building, but of no avail. All the personal property was saved and no accident occurred. The building had been fitted up under the auspices of Captain Glass, U. S. N., as a missionary home for Indian boys, under the Presbyterian Board of Missions, and superintended by E. Austiu and family. This is the second large Government building destroyed by fire within the past six months.

A few days later letters were received from Harrisburg stating that the Indians had become troublesome, and threatened vengeance on the whites. The miners organized a company, stationed guards about the camp and were prepared for anything. The Indians are quite numerous in the vicinity of the mining camp, probably outnumbering the miners three to one, and many of them well armed.

INDIAN BELIEF IN WITCHCRAFT.

About the middle of January there was considerable excitement in the Indian Rancheria, caused by the native doctor, or "medicine man," accusing one of the squaws of witchcraft. This accusation is generally equivalent to a sentence of death. The poor woman fled to the Missionary Home for protection. This fact speaks more eloquently than all others of the urgent need of education and civilizing influences.

THE GOVERNMENT'S TREATMENT OF ITS SAVAGE WARDS.

The author of "A Century of Dishonor," could easily glean innumerable evidences of the criminal neglect of the Government, since its purchase of this Territory, towards the savage wards of the nation. In fifteen years not a cent has been appropriated for the amelioration of the natives, but thousands have been squandered in protecting the whites from the vengeance of the natives, who, maddened by the tyranny and lust of unscrupulous traders in contraband articles, brought on themselves and innocent citizens the massacres and murders that stain the history of the American administration. If it be the policy of the Government, that the native races shall disappear from the face of the country, in God's name, let it be by some other

quicker and more merciful method than through the inoculation of diseases too foul to be mentioned, or drunken debaucheries, both the first results of contact with the boasted vanguard of civilization. Among the commonest causes of demoralization recognized by the honest traders and business men who come to develop the naturally rich resources of the Territory, are drunkenness and squaws. The latter is considered by far the worst of the two evils.

THE INDIAN LIQUOR TRAFFIC.

Further north the iniquitous traffic in contraband spirits has depopulated whole villages—the inhabitants dying in hundreds from absolute starvation. Give an Indian drink—he becomes mad, crazy and completely reckless. He neglects his duty to provide for the winter food, and the result is starvation, in a country where, in a few hours during the proper season, enough food may be secured to last for a year. The Indian virgins are bought and sold in open market by white men—the mother dickering for the sale of her daughter's honor. Such instances are not rare. The natives, unfortunately, are only too apt in acquiring the vices of the whites. Hence the aborigines are gradually disappearing, dying away and dwindling in numbers, so that in a very few years ethnologists will be engaged in studying the characteristics of the departed natives by means of the crania collected and preserved in museums. A few sporadic attempts on the part of missionaries cannot stem the resistless tide of demoralization that is now sweeping over our Alaskan territory. While we do not imagine for a moment that it is the duty of the Government to enact the part of the missionary towards its savage wards, we do claim that the Government is responsible for their education and civilization in the same degree that it is responsible in respect to the white inhabitants. Hitherto this principle has been entirely ignored, and the savage Indian has never had any rights that the white man was bound to respect, unless he could vindicate his right by force of arms.

THE POLICY OF UNSCRUPULOUS TRADERS.

But to return to the Aborigines of Alaska. The unscrupulous trader only recognizes one object, and that is immediate gain, not taking into consideration the fact that, in pursuing such a policy, he "kills the goose that lays the golden egg"—taking away from the Indian, by his nefarious and cursed traffic in liquor, the energy, power and perseverance requisite in the pursuit of his natural calling, the hunting and trapping of wild animals. The naval and military authorities hitherto stationed here have indirectly accomplished more evil than good in connection with the natives.

While the Commander was busy in promoting the moral well-being of fifty or one hundred Indian boys, his crew, or company of men, were effecting a result, by evil association with the natives, that more than counterbalanced a thousand fold his puny efforts in the reformation of the boys at the "Home." All along the southeastern coast of Alaska these demoralizing influences are rife and rampant. We could cite facts in reference to this matter that would horrify the Christian people of the United States.

METEOROLOGICAL RECORD.

The past month, meteorologically speaking, has been very disagreeable. Precipitation in the form of snow, sleet, hail or rain, with frequent thunder storms, has occurred nearly every day during the month. From the records of the United States Signal Office we glean the following summary for January:

Mean Barometer, 29.850 inches; Highest Barometer, 30.328 inches; Lowest Barometer, 29.155 inches. Monthly mean Temperature, 34.8°; Highest Temperature, 50.8°; Lowest Temperature, 9.8°; greatest daily range, 21°; Least daily range, 5°. Mean Humidity, 77 per cent; Mean Wind Direction, S. E. Total rain and snow fall, 14.20 inches. Total movement of wind, 7.934 miles. Max. vel. wind, 44 miles, S. No. of clear days on which rain fell, 1; No. fair days on which rain fell, 4; No. of cloudy

days on which rain fell, 19; No. of days on which rain fell, 24. No. of clear days on which no rain fell, 5; No. of fair days on which no rain fell, 2; No. of cloudy days on which no rain fell, 0. No. of days on which no rain fell, 7. Auroras—20th, 21st. Frost—2d, 3d, 4th, 10th, 14th, 15th, 20th, 21st, 22d, 23d, 24th, 25th, 26th, 27th, 28th, 30th.

STRANGE METEOROLOGICAL PHENOMENA.

The strangest fact in the meteorological phenomena noted here is the frequent occurrence of thunder and lightning during the winter season, beginning about the middle of October and continuing through November, December, January and February. Thunder and lightning during the severe snow storms is certainly a curious sight and sound to Eastern observers. In summer there are no such phenomena. The winters are very mild as compared with the

central and eastern portions of the United States, even at a much more southerly latitude, which is accounted for by the close proximity of the warm Japanese current, the Kuro Siwo. This, according to the oldest inhabitant, has been an unusually severe winter, and yet only eleven inches of snow ice formed on the lake beside the town. The snow melts very rapidly and cold and warm spells alternate rapidly. In the latter part of November the bushes were observed in bud.

The United States revenue cutter Wolcott arrived on the 8th of February. KHAHT.

An Indian Feast in Alaska.

CORRESPONDENCE ILLUSTR. CHRISTIAN WEEKLY.

FORT WRANGEL, ALASKA, Jan. 14, 1882.

FOUR years ago there were several illustrations in the ILLUSTRATED CHRISTIAN WEEKLY, representing the Alaska Indians dressed in skins, with dog or wolf tails hanging down, dancing around a feast of berries with grease and fish. It made a deep impression on me in my home in Philadelphia, and now that I live among this people, I often bring it up to contrast it with their present condition.

On the last evening of the old year, 1881, Shaaks, the head chief of the Stickeen, made a feast for the whole tribe, and invited all the missionaries to be present. When the feast was ready, a number of young Indian men dressed in uniform, representing soldiers, called for the missionaries and conveyed them to the house in a large canoe decorated with United States flags; when we arrived within a short distance, we were saluted by cannon and flag.

Shaaks owns one of the largest Indian houses in the place, about 35 by 40 feet, outside measurement, with four large windows in the front and a half glass door. Entering the house, we find the ground is excavated to the depth of four feet in the centre, which is 25 feet square, then a platform all around the house raised two feet, then another and wider platform two feet higher.

We are shown to the seats of honor, and on looking around we find that there are two hundred and fifty persons assembled. In one corner of the highest platform is an improvised kitchen, so curtained off as to represent a small restaurant, where the cooking was done. Behind the counter stands an Indian invested with all the dignity of caterer; it is very amusing to see with what importance he orders the white-aproned waiters. This dignitary is paid by the chief for his services on the occasion.

Instead of the Indians being dressed in furs and blankets as formerly, we find them all attired in citizen's dress.

Eighty of us sit down at one time, to tables covered with white muslin, and loaded with food in glass and stone-china dishes, arranged to very good effect. The eatables, except canned goods, were all prepared and cooked by the Indians, therefore I think it will interest you to know what they gave us to eat out here in the wilds of Alaska—fried beef smothered in onions, Harvy sauce, stewed tomatoes, corn, mashed potatoes, slaw, corn beef, rice, bread and butter, tea, with milk and loaf sugar, two kinds of pies and cake, canned peaches, jam, and apples.

1882 THE PRESBYTERIAN SYNOD.

PITTSBURG, Penn., Oct. 22.—The morning session of the Presbyterian Synod was taken up with reports of various committees. The Committee of Arrangements for the next meeting of the Synod reported in favor of holding it on the third Monday of October, 1884, in the Walnut-Street Church, Philadelphia. The report was accepted. The Rev. Mr. Patterson was appointed to prepare a history of Presbyterianism in Pennsylvania. The Rev. Dr. Kennedy, of Watsontown, reported for the committee appointed to examine the records of the Presbytery of West Virginia that it deserved to be complimented for having discovered a "lightning" method, and that it be given a gold medal for the manufacture of Presbyteries and ministers without the tedious process of passing the latter through college and seminary. The facts bringing out this cynical suggestion were that the Presbytery in session in 1881 had nominated J. Loomis Gould, an Elder, as a suitable person for the licensure, and afterward he was licensed in due form, the candidate not having passed a Court of Ministerial Instruction; also, that like action had been taken in the case of Mr. John W. McFarland. The report was accepted. The Committee on the Records of the Huntingdon Presbytery reported that the Presbytery erred in allowing the Rev. John W. White to withdraw from the Presbytery without censure after having found him unfit for his position. The committee said that a more pronounced expression of disapprobation should have been made in dispensing with his services. The report was accepted.

March 30

THE SUPERINTENDENTS' SECTION OF THE

National Educational Association.

PRELIMINARY MEETING.

WASHINGTON, MARCH 21, 1882.

A preliminary meeting of the Superintendents' Section of the National Educational Association was held at the parlor of the Ebbitt House, on Tuesday evening at 8 o'clock. There was a large attendance of State, County, and City Superintendents.

Mr. Ruffner, the president of the section, being absent, T. B. Stockwell, Supt. of Rhode Island, was chosen temporary chairman.

Hon. John Eaton, Commissioner of Education of the United States, made a general statement of the objects of the meeting, and said the most prominent question for consideration would be, the securing from the National Government of aid for educational purposes.

SECOND DAY—MARCH 23.

MORNING SESSION.

The Dept. met at 10 o'clock, in the Congregational Church, and was called to order by Prest. Stockwell. Prayer was offered by Dr. Sheldon Jackson.

Gen. Eaton made several announcements, and read letters and telegrams from many absent Supts.

The first address of the morning was by Dr. Sheldon Jackson, of New York city; topic,

"The Neglect of Education in Alaska."

The following is an abstract of this instructive address, which was highly complimented by the Association:

Alaska is an English corruption of Al-ak-shak of the natives, meaning "the great land." It is indeed a great land, covering over 580,107 square miles. From extreme east to west it is 2,203 miles in an air line, and from north to south 1,400. It is as large as all of the United States east of the Mississippi River and north of Alabama. It is the great island region of the United States, rivaling in number and size the great Archipelagoes of the Southern Pacific. These islands cover a total area of 31,000 square miles. Stretching along the Aleutian Islands for 1,500 miles are sixty-one volcanoes, ten of which are active. The magnificent Shishaldin, nearly 9,000 feet above the waves that break on either base, Akuten, Makushin, and others, are belching out fire and smoke.

Glaciers.—This is the great glacier region. From Bute Inlet to Unimak Pass nearly every deep gulch has its glacier, some of which are vastly greater and grander than any glacier of the Alps. The American student need no longer go abroad to study glacial action. In one of the gulches of Mt. Fairweather is a glacier that extends fifty miles to the sea, where it breaks off a perpendicular ice wall 300 feet high and eight miles broad. Thirty-five miles above Wrangell, on the Stikine River, between two mountains 3,000 feet high, is an immense glacier forty miles long, and at the base four to five miles across, and variously estimated from 500 to 1,000 feet high or deep. Opposite this glacier, just across the river, are large boiling springs.

Fish.—All the early navigators and explorers, from Cook to the present time, have spoken of the immense numbers of salmon, cod, herring, halibut, mullet, ulicon, etc.

Furs.—The principal fur-bearing animals of Alaska are the fox, martin, mink, beaver, otter, lynx, black bear, and wolverine. There are also the coarser furs of the reindeer, mountain sheep, goat, wolf, muskrat, and ermine. The extent of the range and quality of the furs in that extensive northern region are conducive to a very valuable fur trade, in addition to which are the seal-fur fisheries, that since 1871 have yielded to the Government an income of \$1,891,030. Besides the fisheries and furs are the valuable deposits of coal, copper, sulphur, petroleum, and amber, with gold and silver. The gold and silver, so far, have been found only in limited quantities.

It is the great lumber region of the country. The forests of yellow cedar, white pine, hemlock, and balsam fir, will supply the world when the valuable timber of Puget Sound is exhausted. It has the great mountain peak of the country,—St. Elias, 19,500 feet high,—and the great river of the world, the Yukon, one of the largest rivers of the world.

Alaska is naturally divided into three great divisions. The Yukon division, comprised between the Alaska mountains and the Arctic Ocean. The Aleutian district, comprising the Alaska Peninsula and the Aleutian Islands; and the Sitkan district, including all the mainland and adjacent islands south of the peninsula.

Climate.—Each of these three great divisions has two climates, the coast climate and the interior climate,—the latter being much severer than the former. The great Gulf Stream of the Pacific, known to geographers as the Japan current, strikes and divides on the western end of the Aleutian Islands. A portion flows north into Behring's Sea, so that it is a remarkable fact that ice does not flow from the Arctic Ocean southward through Behring's Straits. The other portion sweeps southward and eastward, and makes the whole northwest coast habitable, giving to Southern Alaska on the coast, and the adjacent islands a winter climate milder than New York city.

The native races in Alaska number about 28,000; Russians, 300 or 400; Americans and others, 1,200. The Indians can be divided into three great classes: the Innuit of Yukon district; the Aleutian, and the Tusk of the Sitkan district. And these again are divided into tribes, settlements, and families.

Russian Schools.—The Russian American Fur Co. established a school upon Kadiak Island in 1792. In 1805 another school was opened at the same place, in which was taught the Russian language, arithmetic, and the Greek religion. About the same time a school was opened at Sitka. In 1825 a school was opened at Unalashka. In 1860 it reported an attendance of 50 boys and 43 girls. An alphabet and grammar was prepared by Bishop Veniaminoff for the use of these schools. In 1837 a school was established for girls and orphans. In 1841 a school was established at Sitka for the training of priests. In 1859 plans were perfected for the establishment of a general colonial school, which was opened in 1860; and in which were taught the Russian and English languages, history, geography, arithmetic, geometry, trigonometry, navigation, and astronomy. In 1843 a priest reported a school on Nushergak Island, and in 1860 one was reported on Amelia Island. A Russian monk kept a school for thirty consecutive years on Spruce Island.

Upon the transfer of that country from Russia to the United States the government aid was withdrawn, the teachers returned to Russia, and the schools died; and the inhabitants of Alaska have had fewer educational privileges under the United States than under Russia. Under the terms of their contract with the U. S. Government, the Alaska Commercial Co. have kept a school on the Seal Islands, St. Paul and St. George. In August, 1877, a Presbyterian mission school was established at Fort Wrangell by myself, Mrs. A. R. McFarland being the first teacher. In 1878 a school was established at Sitka under the same auspices.

In 1880 I sent Mrs. Sarah Dickinson, an Indian woman, to teach among the Chilcats. In 1881, upon my third trip to Alaska, I permanently located the Chilcat school, erected buildings, and left Rev. E. S. Willard and wife, of Pennsylvania, in charge. I also established a new school and erected buildings among the Hoonyahs, leaving Prof. Walter B. Styles, of New York city, in charge.

From the Hoonyahs I continued my trip 500 miles along the coast in a canoe, establishing a school among the Hydahs, with Prof. Jos. E. Chapman, of Ohio, in charge.

The Board of Home Missions of the Presbyterian Church has established six schools in South Eastern Alaska, with an attendance of about 600 Indian children; but the work is too great for any one denomination. It is the duty of the General Government to provide for the general education of those outlying populations. Recognizing this the President has sent a special message to Congress, calling for an appropriation of \$50,000 for education in Alaska. The influence of this Association is requested, with the Committee of Education and Labor of both houses of Congress, to secure such an appropriation, to be disbursed through the National Bureau of Education.

THE DAILY STANDARD.

Official Paper for the City of Portland.

FRIDAY MORNING, OCT. 27, 1882.

WM. GOUVERNEUR MORRIS.

The Fellow who will Dun Alaska or Burst
an Iceberg.

The Malfeasance of a Government Official
That Requires Attention.

On the recent arrival in San Francisco of the U. S. man-of-war Wachusett, Pearson commander, from Alaska, an Examiner reporter went aboard to inquire into the charges against Wm. Gouverneur Morris, Collector of Customs at Sitka, preferred by Lieutenant Benson, of the ship, and obtained the following statement:

"In the first place," said the lieutenant, "I was placed in command of the Sitka garrison, and represented the senior officer of the Wachusett in his absence, during the months of May, June, July, August and September of the present year. Knowing of the reputation borne in the community by Mr. Morris, Commander Pearson left me positive orders to endeavor to get along peacefully with him. I used all means in my power to do this, but from his conduct I found it impossible. I soon discovered by observation that he was a blackguard and a scoundrel, a most unfit person to occupy the responsible position he holds, and resolved that he should not serve me as he had all the others who have come in contact with him. After watching him closely, as I have said, in September I came to the conclusion that the rights of the people of Alaska and the citizens of the United States were being most basely trampled upon, and I made up my mind that the Treasury Department should at least know of it. I filed a report with secretary of the navy, asking that it be forwarded to the secretary of the treasury, under whom Morris holds his place.

THE CHARGES.

Among other things I charged Mr. Morris with smuggling liquor into the Territory. For many months the whites have been bothered by intoxicated natives, and on several occasions incipient riots have been caused by the drunken braves of these ignorant people. I am satisfied that Morris is at the bottom of it. Upon the arrival of every steamer he gets cases of brandy, which he disposes of at his favorite saloon. Liquor dealing is prohibited by law, yet gin-mills are allowed to be conducted under his very nose. On the last steamer he received several boxes of brandy, which he claimed had been sent by order of President Arthur, to be used as medicine in preventing an epidemic of the measles. Private persons sent for liquors for the same purpose, but they were stopped at Port Townsend. Morris' liquors he offered for sale at \$2 per bottle, and they were used to muddle the brains of himself and deputies instead of being applied where they might have done some good. The employes of his office are negligent of their duties, and, along with the

principal, are in a drunken stupor nearly all the time. In my complaint I also charged Morris with gambling. I have seen him continually, when he should have been employed in attending to the wants of the people, which, God knows, are many and varied enough, sitting

AT A GAMING TABLE

With a half-dozen others of his stripe, gambling for money in large and small amounts. In this way he neglects his duties and is continually absent from his post. I charged him also with intermeddling in private affairs which concerned him no more than they do you. He made a great fuss simply because Signal Service attache McLean desired to arrange a croquet ground upon government land, where, instead of devoting his time to whisky-drinking and gambling, he proposed to take a little innocent recreation. Having been granted permission, Lieutenant McLean arranged the ground, whereupon Mr. Morris made a great huc and cry at Washington. The outcome has been that Mr. McLean has been detached and ordered home; and certainly the United States never had a more faithful man in its employ than he. When I remonstrated with Mr. Morris against such conduct, he simply replied; "I'm aggressive and disagreeable, and, by G—, if the people don't like it, they can lump it; and if I can't have my way here, nobody else shall have their way. My backers are Senator Miller, by G—, Senator Jones, by G—, and Governor Perkins, by G—! And I'll stay here till hell freezes over."

SHOOTING DOGS.

I charged him, also, with ruthlessly shooting the Indian dogs. Now to understand the grievousness of this you must know that the dog is the Indian's ox, his horse—one of the few means by which he can obtain his livelihood. I have seen him take his Winchester rifle and fire indiscriminately about the streets, killing these animals for his own pleasure. Upon several occasions he narrowly missed inflicting mortal injury upon white persons. Continued complaints were made to me regarding this singular freak and it was only by the rigid exercise of my authority that I was able to suppress it. The natives arose in

OPEN REBELLION.

He was threatened with his life and an attack was made upon his house, large rocks being thrown through the windows and other damage being done. I was compelled to guard his house for two months with a fifteen minute patrol in order to keep the people from entirely demolishing it. I made many other charges against Mr. Morris, of which I desire to say nothing. It is sufficient that the public know that he is a base, degraded man, who carries with him all that is low and obscene. He has not the first requisites which should belong to a person engaged in looking out for the interests of Alaska, and if he is not early replaced by a more gentlemanly, conscientious, honest and capable man it will take more than one war vessel to repair the damage that will be done by his disgraceful conduct."

Lieutenant Benson referred to a misrepresentation made regarding the Wachusett, calling the attention of the reporter to an article written by Mr. Morris in the *Oregonian* of a recent issue. It was stated by the newspaper that the steamer had found Alaska troubled by a measles epidemic, and after ascertaining that it was proving fatal to large

numbers steamed away and refused to leave any medical assistance behind. This statement was emphatically denied by Commander Pearson, Lieutenant Benson, Surgeon Jones and Assistant Surgeon DuBose, and was characterized as a base slander upon all the officers. The commander claims that his medicines, of which he took a large supply, were well nigh exhausted by constantly giving them out wherever it was necessary; that every possible thing was done to relieve persons who suffered from measles, and that when the Wachusett left the north the disease had entirely disappeared.



PRESBYTERIAN HOME MISSIONS.

PUBLISHED MONTHLY BY
Rev. Sheldon Jackson, D.D.,
GALESBURG, ILLINOIS.

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Entered at the Post-Office at Cincinnati, O., as Second-Class Matter.

NEW YORK, JANUARY, 1882.

LIEUT. F. M. SYMONDS, U. S. N., has been lecturing at Ogdensburg, N. Y., in behalf of Alaska Missions. During his cruise in Alaska, he rendered much assistance to the missionaries.

We are happy, therefore, to announce that we have adopted the "Rocky Mountain Presbyterian" as our Home Missionary organ—Dr. Sheldon Jackson, its late editor and proprietor, having very generously given the paper and its list of subscribers to the Board.

The Board will continue the paper, en-

larged and improved, under the name of "PRESBYTERIAN HOME MISSIONS," being responsible for the views and sentiments expressed in its editorials, and, as far as possible, in its correspondence.



Entered at the Post-Office at New York as Second-Class Matter.

NEW YORK, FEBRUARY, 1882.

In the transfer from Cincinnati to New York, some confusion and delay have arisen in placing our mailing list in shape. Any one not receiving his paper regularly, will confer a favor by reporting the same to this office.

Rev. Thomas Crosby of the Canadian Wesleyan Mission on the borders of Alaska after morning service assembles the old people and assists them in memorizing in their native tongue the text of the morning sermon. These old people, many of them grey-headed and with staff in hand, seem to delight to stay for the text, and thus they go off with one more verse of God's word to comfort and bless them. One old woman said, "Missionary, you think, perhaps, that I forget all the good words. No, I have a little box full of pebbles, and I have a text in my heart for every pebble I put into it." At the same hour there is a large gathering of young or middle-aged people with their Bibles in the Church, memorizing the text both in English and Tsimpshean.

The London Church Missionary Society has furnished their Bishop to the Indian Missions on the North Pacific Coast a small steamer. The Canadian Wesleyan Church are now moving to furnish the Superintendent of their missions in the same section a steam launch. Perhaps some appliance of this sort may be, in time, of use to our missionaries in the Alexander Archipelago. It would enable them to visit all the

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scattered tribes on the islands and coast. It would also greatly lessen the expense of the missions by freighting in supplies and building materials. The Baptists have one on Puget Sound. Several are at work among the South Sea Islands. They are also being supplied for the African Missions. Who will furnish one for the Alaska Mission.

No sooner do these Indians receive Christ than they become anxious for the conversion of their heathen friends. A young man from the interior, who settled at the Naas Mission a year ago, came one morning to the missionary with his New Testament, saying: "Please find me that text where it says, 'Jesus' blood cleanseth from all sin.' When I heard you preach that, it warmed my heart, and now I have heard that my mother is sick, and I want to carry that word to her;" and so he went one hundred and twenty miles to tell his heathen friends the good news that Jesus' blood "cleanseth from all sin."

1. WONDERFUL MOVEMENT.

Tindestak, Alaska, is a Chileat village of sixteen houses and 172 people. During October the whole population left their village and removed to the new mission station at Willard, that they might have school and church privileges. The desire of the people for the Gospel will be somewhat appreciated if we think of the citizens of an American village abandoning their houses and improvements for the Gospel's sake. Each of the houses abandoned cost the Indian owners over a thousand dollars, which is a very large sum to them. They are erecting log houses at their new home.

WE are glad to note that President Arthur's Cabinet are considering the question of organizing a better form of government for Alaska. It has no Territorial organization; it cannot be said to have any civil organization at all. It is not right to leave the people there in that condition. Alaska is a part of our National Union. It ought to have some suitable government, and some scheme of general popular education, fitted to make tolerable citizens out of even savages, of the next generation if not of this.—*The Advance*.

THE business interests of Western Alaska may be divided into the fur trade and fisheries, the former being, of course, the most important. The skins of marine animals especially are exceedingly valuable. The 5,700 sea otters shipped during the past season represent a value of \$600,000 in the London market, and the 100,000 fur seals considerably over \$1,000,000. The principal land furs are annually secured in the following average quantities: Marten, 10,000; foxes, 8,000; bear, 1,000; beaver, 4,000; mink, 20,000; representing a value of \$80,000.

The fisheries send to the San Francisco market 600,000 codfish from the Shumagin Islands, worth, perhaps, \$70,000, and 2,000 barrels of salmon, worth from \$12,000 to \$15,000.

MITE BOXES.

From Utiea, New York, comes in a few words, a vivid picture of a little Home mission celebration. "Our Christmas Festival was held

last week. Our blue Mite-Boxes, sent by Mrs. Ashbel Green, had arrived; and several tiny girls stood on the platform *holding aloft* their Boxes as they were mentioned by the two lively little girls, who were reciting alternately their verses with appropriate gestures."

The verses are subjoined. They were written by Mrs. C. F. Haskell, and spoken by little girls from her infant class. We are sure many will thank her for them:—

"We belong to the "Do good Mission-Band."

It's only a few months old,
So the *good* we've done, in dollars and cents
Can in very few words be told.

One penny a week is a very small sum,
But 'tis better than nothing at all.
If given with a loving heart, and a prayer
For *His* blessing on great or small.

We've heard of the heathen in our own land,
And the heathen far over the sea,
And we want *them* to hear of our Saviour dear,
So we'll help send them teachers, you see.

We try to *earn* pennies, and give of our own,
Though little it be that we give,
If we give while we're little, we'll give when we're grown,
So we're learning to *love* and to *live*.

And now as next Sunday is dear Christmas day.

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Our little Mite-Boxes we'll bring
And empty their treasures, to send them
away
To Alaska—for Jesus our King.

CHRISTMAS GIFTS AT THE MISSION SCHOOLS.

The friends, young and old, who so considerably shared the good things of the holiday season with Mission Schools "far out upon the prairie," or else farther away still, on the shores of the North Pacific, will be made more happy themselves by knowing how gladly their gifts have been received. A story book of long ago had for the refrain of its moral the following: "The happiness of sharing with others what that we possess enhances the value of its enjoyment." So may the pleasure of the friends of Home Missions be constantly increased. The last mail from Alaska gives a bright little picture of the receipt of Christmas packages there:

SHELDON, JACKSON INST.,

"The steamer arrived this morning, bringing many things from our kind and liberal friends in the East for our Christmas tree. I am sure there will be bright faces and happy hearts on that day. I shall write you a long letter by next mail, but I must confess that I am just about

as much excited as the children are. I am so very glad that our friends have sent us such nice things, and I can scarcely wait to see the joy of the children when they behold the many good things old Santa Claus has brought them. Wishing you a Merry Christmas and Happy New Year, I remain, very lovingly,

"LINNIE AUSTIN."

NEW YORK, MARCH, 1882.

MARRIED.—In the Presbyterian Church, at Fort Wrangel, Alaska, Jan. 8, 1882, by Rev. S. Hall Young, Mr. Louis Paul to Miss Tillie Kinnon.

Tillie, a Stickine half-breed, was one of the first four who entered the McFarland Industrial Home. Prayer in her behalf was early answered and she joined the church at the same time as Louis. The rapid and beautiful development of her character has proved the conversion to be genuine. Saved from a life of certain degradation and sin, she has striven earnestly to fit herself not only to be a good house-keeper and seamstress, but also to be a missionary teacher among those of her

own language. For the last year and a half she has rendered the mission valuable service as interpreter and assistant teacher. She has translated many hymns, the creed, the Lord's Prayer, and parts of the catechism into the Slinkit language, and taught them to the people.

S. HALL YOUNG.

NINETY-ONE CENTS— "VERY COSTLY."

"My heart is sad and lonely to-day. Death has visited our happy circle for the first time and carried away our precious little boy about four and a half years of age. Being the youngest of our family, he was the light and joy of our home. Oh, how we miss his bright, winning ways, his loving, affectionate caresses! But we know he has gone to the better land. His is the victory without the battle; his the crown without struggling with earth's storms and tempests.

"Along with this letter I send you the contents of his little money box, most of which was gathered during the few days of his sickness, for taking medicine and such things. It is very precious to me, and often have I looked at it and wondered if I could give it up. But to-day I feel that for 'His sake' who has gently folded my little one to

His bosom, I can part with it, trusting that you will appropriate it to whatever in your judgment you think best in the Home Mission work. How many little boys there are even in our own land who have never heard of Jesus."

McC.

This money, which little DeWitt can well spare, now that he is raised beyond all earthly need, will go towards the support of a little boy in Chilcat, Alaska, to be called by his name. DeWitt's loving mother hopes to add to the store.

AT CHILCAT, MISSION ALASKA.—Dec. 27th. the sun rose at 10 a. m. and set at 2 p. m. Sixty-five Indian children were in attendance at school. Drs. Aurel and Arthur Krause, naturalists from Berlin, are wintering at Willard.

SITKA, ALASKA.—A severe storm on 18th Dec. leveled the bell tower with the ground. The iron frame is broken beyond repair. The school held an enthusiastic Christmas festival. Christmas carols were sung by the children, who also gave recitations from the Scriptures. An address was made by Rev. John G. Brady.

Upon the arrival of the steamer, Jan. 10th, a number of woolen blankets were received from the Ladies of Ogdensburg, N. Y., in response to the appeal of Lieut. Symonds U. S. N. Also packages per Mr. Wheeler of Bridgeport, Conn., and

many others. Some of the packages had lost their wrappers by the way.

Any parties not receiving acknowledgments of their packages, should inform Mr. A. E. Austin by postal card.

HOONYAH, ALASKA.—Has seventy Indian scholars in school and a crowded audience on the Sabbath.

FORT WRANGEL, ALASKA.—The Indian men connected with the church take turns in performing the duties of sexton. A monthly collection defrays incidental expenses. Rev. S. Hall Young, early in December, 1881,

through the hearty co-operation of the chiefs, established a system of compulsory education, which has brought all the Indian children into the Mission school. The week of prayer was followed by much religious interest. Fifteen Indian men and women of influence made a public profession of their faith in Christ, and others are among the inquirers.

Many of our readers are deeply interested in Alaska Missions, and doubtless have wondered at the neglect of the general government to extend the protection of law over that distant section.

A bill has recently been introduced into Congress by the Hon. M. C. George, of Oregon, providing for the organization of a civil government for South Eastern Alaska.

As this bill extends the protection of government over the Missionaries and their work, it is of interest to all the friends of those missions to have it passed.

NEW YORK, APRIL, 1882.

THE FIRE AT SITKA, ALASKA.

BY MISS LINNIE AUSTIN.

Monday evening, as usual, father visited the boys' apartments before retiring, and found everything secure; about three o'clock we were awakened by the howling of the dog. My brother went to see what was the matter, and mamma stood in the upper hall; there was not the slightest odor of smoke. Three hours later all were aroused by the school bell, and the horrible cry of "Fire!" It was still dark. We sprang up and dressed. Neighbors, who had come at the first alarm, telling us to hurry, or we would be lost. Father sprang down stairs to see if our boys were

safe, and found the little fellows in the yard crying for fear we would be burned; and the older ones rushing through the thick blinding smoke to save us. One said, "Come on, boys, we don't care for ourselves, let's save Mr. Austin's goods." The fire evidently was caused by a defective flue. The flames burst out in the school-room first, which was directly over the dormitory. Nothing was saved in that room, and very little belong-

ing to the boys, as the fire commenced on their side of the house. They made a desperate effort to obtain the organ, but it was of no avail, as the smoke was so dense it was impossible to see. They, however, got all the beds out and rescued the large cooking stove. The heat at that time was so intense that it could only be dragged into the yard by means of ropes. The boys acted nobly, especially Sam and Ned. The former said he would not leave the building, if he lost his life, till our goods were saved. Just before going he saw papa's watch lying on the floor, and ran to get it, burning one of his eyes quite badly. We are fitting a stable up for the boys to occupy till some arrangements can be made for a house. The boys begged so hard to remain in town; they seem to dislike the ranche more and more, and I do believe not one of them would go near it, if it were not that their parents lived there. The same evening of the day of the fire, and the next day, were intensely cold, plainly showing us that the winter was not over as yet by any means.

Our boys are almost destitute, and I hope our friends East will send us warm clothing as soon as possible. We do not ask for new. Flannel drawers, shirts, pants, coats, stockings, shoes, etc., are greatly needed.

Six boys under 10 years of age; five under 14 years; seven under 16 years; three under 18 years, and six wear men's clothes.

The majority of the boys are under fifteen, but they are so stout, and grow so tall, that they wear clothes of boys much older. Sheets, blankets, pillow-cases are also wanted, and money for school furniture, tools, organ, food, etc. I write all this, not expecting one individual, church, or society to send all the things mentioned, but if each will help, be it ever so little, why we will soon have our Home again. I feel confident, if our friends could only see our boys and hear them talk in their quaint broken English, and see their wonderful improve-

ment, and the assistance they render us in civilizing their parents and friends, that money would not long be wanted to build us a comfortable Home.

THE FIRE AT SITKA, ALASKA.

MISSION BUILDING IN ASHES—PROGRESS OF
THE NATIVES IN CIVILIZATION.

BY REV. JOHN G. BRADY.

The loss of the Hospital Building by fire on the morning of the 24th inst. will be unwelcome news to the many friends of this mission. We are thankful that no lives were lost, and that so much property was saved. However, the organ and all the school furniture, and what goods were in the store-room were lost, among the rest the chest of carpenter tools. The fire broke out in the school-room, and was through the roof before it was discovered. Mr. Austin thinks it was some defect about the chimney. He had prayers in that room with the boys before they went to bed.

The loss of this building may change your ideas and plans for work here. It appears to me you should make arrangements at once to rebuild upon an enlarged scale. I think it would be well for the mission to locate the land back of the Russian graveyard, as far back as they pleased. Nearly all of this land can be made to produce abundantly. It is now one thick mass of salmon-berry bushes. Indian dead-houses stand back of the ranch, but I believe that they could be easily persuaded to remove them to a more suitable place.

The gift of this property would, in my opinion, be far preferable to the Hospital. I hope that matters have not advanced so far but that you can make the change.

We have sold five cooking stoves with complete furniture to these Indians within the past sixteen months. We have sold also several heating stoves, and many windows to them. They buy jack planes, chisels and other tools. Tom, the policeman, last week bought a grindstone and fixtures and \$8.50 worth of

3in. line. He was preparing to get in a raft of saw logs; he wants to build a frame house. Another Indian who worked upon the Jamestown and Wachusett and who saved his money, has been inquiring of me how much lumber it would require to build a house 18x30. He looked at our windows and doors. Several others contemplate building small houses. Dick, the young chief, told me a few days since that when he got up he went over to his brothers house to wash, for there it was warm. To be in his own house is very little better than to be out of doors.

We have sold more shoes and pants this past year and fewer blankets than the previous year. There is a stronger desire for better things. They want to

live more comfortably. The younger families are anxious to get out of the communal houses into small ones of their own.

The frog carver is in his own little house with his wife and child. They have taken pains even to add adornments to this cozy place. Last week they bought a large side lamp with reflector. He wanted a better light to work by at night. He will soon have

Prof. A. E. Austin has posted upon the Custom House at Sitka, Alaska, an acknowledgment of thanks to "Hon. Wm. Gouverneur Morris, collector of the port, and the citizens of Sitka, who labored so heroically, exposing their lives, to rescue our furniture from the fire at the 'Industrial Home' on the morning of January 24th, 1882."

LETTERS FROM ARCHIE AND NED.

ABOUT THE FIRE AT SITKA, ALASKA.

DEAR MRS. H.:

Our house is burnt down; all the boys was sleeping. We didn't know anything about it. I think we will have a nice house soon, and when we are living in it I will write to you and let you know. I feel very sorry because our house was burnt down; it was a very nice house, but now we haven't got such a nice house. If you like this letter I'll write to you again next boat. My teacher is very good to me. ARCHIE."

A Letter from an Indian Boy in the Training School at Sitka, Alaska.

SITKA, Feb. 9th, 1882.

Dear Friend:

our House is Burnt down we cant find a good House now teacher Said to us that he would find a good nex

Summer we didnt know anything about it one Boy call out fire Boys our House is burning all the Boys run out we thought our teacher was burning I run up to the teacher & our teacher is good we cant find bter teacher and him. well you please our flag is burnt

all the Boys was Sorry for you flag the big Stove is Safe jack william got it out

our School was on fire first fore thise reason we didn't git our flag

Sand me answe nex Stemmer

I send my best respect to all boys and to you also

yours truly ned

NEW YORK, MAY, 1882.

HYDAH MISSION.

BY JAMES E. CHAPMAN.

JACKSON, ALASKA.

DEAR BRETHREN: My services were rendered in presence of Dr. Sheldon Jackson in Chilcat, and other places, at carpentering, and in a general way, from July 15th, 1881, up to August 25th, when he left me in charge of this (Hydah) Mission, and being here up to the present date, will tell you how we found the Indians, and some-

thing of their present condition. They appeared glad that after so long a time you had sent them a teacher, and very anxious for a minister and Christian workers. Chief Skulekah was willing to give us the use of his house for schoolroom until we build. I accepted the noble red man's hospitality, and began work at once. I asked some of the smart looking Indian men to go to Klawack for a canoe load of things that were left there for the Mission. They hesitated in regard to pay, but I told them that the Lord

would pay them in a way that we could not just now understand. Then they agreed to go and say no more about pay, provided I would go with them. We had not gone far when we fell in pursuit of a sea otter which one of our men shot. The skin sold for \$100 and furnished a good example of showing them God's ways in blessing us. We arrived at Klawack the 27th, and Sunday, the 28th, we had a very pleasant and profitable meeting, several tribes being represented, also several white men were present who were engaged at the cannery. Mathew, a Fort Wrangle Indian, and a member of Rev. S. H. Young's church, was present and offered a prayer and made a speech in Chinook that was a great credit to him, and to his friends who taught him. We returned on the 30th, and the 31st went into the woods to make planks to fix up for winter, and with the material that we made and gathered up around the ranch we extended the floor over the fire-place, and

built a room 7x18 for myself. This material I promised to return when we get a mill. Just at this date the U. S. Surveying steamship Hasler arrived, which was a welcome sight. Captain

Nichols and his party remained with us one week, and after making such surveys and soundings as were necessary, informed us that there was no difficulty in any vessel coming into our bay, finding good shelter, anchorage, etc. We also found a good beach, with four small streams of water, which with a little ditching might be brought together so as to make a good mill site. The timber here is better than the average in Alaska (hemlock, spruce, red and yellow cedar). Capt. Nichols also

informs us that the following vessels have been through this passage, viz: Gussey Telfare, Tabashier Constantine and California. I visited the Hasler with a canoe load of Indians. The officers showed them great attention. They played for them on the piano and violin, and showed them a great many new and curious things. Sep. 12th I began school, with 35 scholars, and soon numbered 80. The first of December the villages of Sukquan, Koinglas and Klinquan joined us, so that we have numbered over 400 part of the time. I have taught them the Lord's prayer, so that several of them can repeat it, and will soon have them reading quite well. The Bible, charts, and flag, that Dr. Jackson gave us, have been very useful. The eagle over our door has held the flag in its mouth very faithfully, every Sunday.

During the holidays we had our house trimmed with evergreen, ferns and mosses, which, together with *Christian* and *Harpers' Weeklies*, gave us a very joyful appearance. I told them I had nothing but a warm heart and a little Bible talk to give them on Christmas, and they were satisfied. May the fragment that is left be sufficient to satisfy many more. We generally hold services three times a day on Sunday, but the shortest days we come together in the morning and remain while daylight lasts. During one

of our meetings one of the most interested ones came forward and told me that Jesus was knocking at the door, and to satisfy him I went with him to the door, when he said that I did not go soon enough, that now He had gone. Here is where we find work for the minister, and I am very glad to learn that Rev. J. F. Gould is appointed for this place, and I think he will like to work among the Hydahs.

I am encouraged to believe that my labors are not lost, and to make one simple plea for the Hydah Indians. Let your far-reaching arms of Christian sympathy stay around us. We do not ask for any of the good things in this world, but that at the last great judgment day we may be known and accepted through Him who gave His life for us. Mr. Purdy, a man in the employ of the N. W. T.

Co., is coming to start a store. My Hydah friends have tried to see who could do the best since I have been with them, and the least that I can do is to say so.

Hoonyah, Alaska.

The school opened on November 7th, 1881, and has an attendance of from 60 to 70 pupils.

During the first five weeks of the school, the pupils committed the Lord's Prayer, two hymns, two Commandments, the names of 150 objects, to count 100, and the names and use of some tools.

The school greatly needs books, charts, slates, garden vegetable seeds, sewing machine, needles, thread, cloth, etc., for a sewing school.

One day Mr. Styles, the teacher, saw a blind Indian medicine man place a live coal in his mouth, and dance around the fire, with the blood gushing from his nose and mouth.

Another medicine man proposes to give up his incantations, and has asked the missionary to take his two sons and teach them the right way, saying that he himself is too old to learn.

The first of March the snow at Hoonyah was fifteen feet deep around the mission house and a drift extended completely over the roof of the traders' store.

Chilcat Mission.

In December Rev. E. S. Willard made a mission tour of the Indian villages, during which he made about thirty miles on snow shoes and the same distance on skates. The school is largely attended. The church erected last summer is already too small, and will need to be enlarged this coming season. A large hand-bell is greatly needed for calling the people together when the missionary visits the various villages.

Fort Wrangell.

At the opening of the year the Rev. S. Hall Young and his church held services commemorative of the death of Towaatt and Moses, who were killed in January, 1880, while defending their people from the introduction of liquor by a neighboring tribe.

The Rev. John W. McFarland reached his distant field at Fort Wrangell, Alaska, the 11th of March, and at once entered upon his work.

MARRIED.

March 13, in the Presbyterian Church of Fort Wrangell, Alaska, by Rev. S. Hall Young, assisted by Rev. W. H. R. Corlies, Rev. John W. McFarland to Miss Maggie J. Dunbar, all of Fort Wrangell Mission.

Sitka, Alaska.

During February, one of the best Indians at Sitka, and a regular attendant at church, was accused of being a witch by one of the Indian

doctors, because a patient dying with consumption did not get well.

Five Indians broke into the house of the accused man, threw him on the floor, tied his hands behind him so tight that the cord cut through the flesh, drew his head towards his heels, crowded his body into a small hole, and left him, without food or water, to die. Four squaws guarded his wife that she should not report it.

Information reached Collector Morris, who liberated him.

Shortly after the man-of-war Wachusetts arrived, and the medicine man and his accomplices were arrested and punished.

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NEW YORK, JUNE, 1882.

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AN ORIENTAL GREETING.

CONSTANTINOPLE, TURKEY, REACHES OUT A
HELPING HAND TO SITKA, ALASKA.

BOSTON, May 8, 1882.

MRS M. E. BOYD, *Treasurer W. Ex. Com.*

DEAR MADAME: At the request of Rev. Elias Riggs, D.D., Constantinople, I enclose herewith my check for \$7.50 to your order, the amount being special for Sitka Mission building, from friends in Constantinople. Please acknowledge to Dr. Riggs, and oblige

L. S. Ward, *Treas. A. B. C. F. M.*

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A BELL FOR SITKA.

The Woman's Home and Foreign Mission Society of the Presbyterian Church, Jamaica, N. Y., has presented the Sitka Mission with a bell, as a memorial to Elder Samuel Hendrickson, who died April 4th, 1882.

ALASKA.

WITCHCRAFT AT FORT WRANGELL—STARVING
A GIRL FIVE YEARS OLD.

BY REV. S. HALL YOUNG.

On the evening of the 8th of December Shakes called, and said he had just learned that a little girl was being confined and starved in the house of some Kakes for witchcraft. I at once left with him, found the house, and entered. A woman was lying on the bed, groaning as if in pain, and a man sat by the fire. We asked where the little girl was. At first they pretended ignorance, but presently Shakes discovered the child under a low bed, barricaded in with buckets, boxes, etc. With some difficulty he extricated her, and disclosed a little frail half-breed—a mere baby—not five years old, with no garment on but a ragged thin dress. I asked them, sternly, their reason for treating her so. They said they had not been starving her. Shakes then asked the child how long since she had had anything to eat. She said “four days.” I asked her what else they had done. She cried, and said they had been beating her and telling her to throw away the bad medicine she was poisoning the woman with, and she did not know what they meant. Without further words I lifted the child, who was too weak to walk, in my arms and carried her out. She clung around my neck as if I was her only hope. I took her to the nearest white man's house and got her some biscuit, which she devoured ravenously. I gave her some water, as she had been given only salt-water. The poor baby was a most pitiful object. Shakes and I took turns in carrying the

baby to Shakes' house, where I left her, with instructions to bring her to the Home in the morning.

Shakes kept feeding the child at intervals that night, and by morning she felt quite well. In the morning Shakes brought his charge to the Home, where Miss. Dunbar soon transformed her, by means of water and clean clothes, into a very pretty, bright-looking little girl. She had a large purple spot on her cheeks, caused by a blow from the back of a knife, and other marks on her body where she had been beaten.

I found she was an orphan, and that she had been severely beaten and abused almost daily by these people. They confessed to starving the child two nights and a day and to beating her. They tried to excuse it, by saying she was a witch. She is very sweet, bright and affectionate. She won Mrs. McFarland's heart at once by her loving, winsome ways. I have no doubt she would have been starved and beaten to death had she not been rescued.

FONTAINE HARBOR.

Capt. Sprague, of Fontaine Harbor, offers to build a comfortable school-room, with dwelling rooms attached, as a free gift to the Mission in case one is established there. The Hanegas move to that place in great numbers in the spring, and declare their intention of permanently settling there and building American houses in case there is a school. The Kous, who number

about one hundred, are near by, and trade and work there. The Kakes also wish to go there. The mill—a very large one—will be sawing by March. There will also be a fishery there and a good store. The harbor is one of the best on the coast.

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NEW YORK, JULY, 1882.

Louie and Tillie Paul, native missionaries, started from Fort Wrangell, on 8th of May, for the new station at Wil-
lard, among the Chilcats of Alaska.

A Little Boy taking Stock in the Sitka Mission Buildings.

He had been saving his money for a long while, until he had accumulated \$5. This he was about to deposit in a savings bank, when hearing an address on the need of a building at Sitka to replace the one burned down, he asked his mother to allow him to give all his money to help build the school building.

His interest was so great that he had his mother bring him to the Mission House that he might in person pay his money to the Woman's Executive Committee.

SITKA, ALASKA.

AN URGENT CALL FOR FUNDS TO REPLACE THE BURNED MISSION BUILDINGS. — A RUSSIAN PRIEST GIVING THE DEAD A PASSPORT TO HEAVEN.

BY MRS. A. E. AUSTIN.

We do so mourn the loss of our building, yet friends here try to comfort us

by saying they did not believe it to be a healthful building, so long occupied as a hospital, and that they feel very sure we shall be provided with a better one more adapted to our use.

Every day I feel more and more the necessity of having our new Home built near the Ranche, and away from the Russian dwelling houses.

I shall so rejoice to have a comfortable, inviting Church for our people.

Would that I could bring our situation before the public, and the light in which it stands, that they would give us of their abundance, that we may have a comfortable and inviting place for those whom we are laboring to save. But this is truly the Lord's vineyard, and He will take care of it and its laborers.

One can scarcely imagine the wickedness that abounds among the Russian

population, and it is impossible for one not an eye-witness of this terrible wickedness to realize the great importance of the work and the necessity of immediate aid.

Our school is largely attended; over one hundred children were present to-day, and they are making good progress in their studies.

I do so want to be able to take the many boys who are anxious to come into the Home. We were greatly interested in one little girl who lately died. We believed she lived as nearly right as she knew how. She asked that she might have L. to sit up with her the last night of her life. She did what she could to help her people; I wish others of her nation would follow her example. We are often called upon to help bury their

dead. The priest does very little for his charge, either spiritually or temporally. The funeral services seem such a mockery to me. One of the distressing scenes I witnessed was a passport to Heaven, which the priest brought out and read aloud to the audience. After the reading it was placed in the hand of the deceased to be handed on her arrival at the entrance of the heavenly gate, a recommendation from the priest to God.

It makes me shudder at the thought of having our poor Indian people in any way brought in contact with such influence. But they are discerning and study the character of a man, and well know the life he leads and seem disgusted with it.

The priest will put on his church robe and go to the gambling table, and from there to the death-bed to administer to the dying.

MUST HELP ALASKA.

"In acknowledging the receipt of a small contribution for 'Garfield Memorial Chapel,' from Princeton, Ill., Presbyterian Church, you sent us a leaflet; among other things that were mentioned, was the bravery of the poor little Chil-kittens of Alaska. The ladies' hearts responded immediately to that appeal. We are sending off from time to time noiseless slates, pens, pencils, spools of

thread, red handkerchiefs, little bright bags. A quilt will soon be sent, and the good work begun will go on. Our money is pledged to the support of our teacher in Utah, but this mission work in Alaska is something that we cannot let go."—Mrs. M. W.

NEW YORK, AUGUST, 1882.

Rev. S. Hall Young is translating into Thlinket, and preparing for publication a small book, containing a few hymns, Lord's prayer, creed, etc. In this he has been greatly assisted by Mrs. Tillie Paul, an Indian girl, in "The McFarland Home."

The Episcopal denomination has sent Bishop Paddock to Alaska, in the interest of their Missionary Board.

Shateritch, the head chief of the Chilcats, writes to his son in the Indian Training School at Forest Grove, Or.: "Learn all you can. I do not want you to learn only one-half. Learn *all* when you are in school. Don't play, but study."

A few weeks ago Rudolph and Archie, of the Indian school at Sitka, while out hunting birds, wounded a deer, which immediately sprang into the water.

Rudolph jumped in after him, and climbing upon the back of the deer, cut its throat with his knife. The boys brought the deer back to the school in triumph.

DWARF PEAS IN ALASKA.—A year ago Mr. Bruggerhof, a seedsman, presented the Woman's Executive Committee with some vegetable seeds for the Alaska missions. These produced abundantly, and added very much to the comfort of the missionaries. The dwarf peas, under

the influence of the Sitka climate, had reached nine feet high, and were still climbing when frost cut them down.

WITCHCRAFT IN ALASKA.

A HORRIBLE STORY OF SUPERSTITION FROM
FORT WRANGELL—OLD WOMEN AND CHILDREN
BURNED AND CUT IN PIECES.

From the St. Louis Republican.

Those who attended the meeting of the Women's Board of Missions at the Presbyterian rooms yesterday afternoon, were grieved and astonished when they listened to the reading of a letter from Miss Maggie J. Dunbar, a Presbyterian missionary, stationed at present at Fort Wrangell, Alaska. Through the letter its author described the terrible sufferings of several families, old men and young children recently tortured to death for the alleged crime of witchcraft. The victims, including persons of various ages, from four to seventy years, were tried by the heathen tribunals of the place and sentenced to death. At Klawock, a portion of Alaska where the ancient population of the place predominates and enforces their unwritten law, which

consists of all the superstitions their ancestors found to insure to devise and hand down to their posterity, a family found guilty of being spiritual jugglers, of a type supposed to be in league with the devil, were taken out and tied to trees. The grandmother of the family was tied to a large forest tree and left there to starve. After giving her salt water whenever she asked that her thirst might be quenched, the demons about the tree finally hacked her to death with knives. The balance of the family succeeded in breaking away from their captors, and escaped by plunging into a dark, and, to all appearances, impenetrable forest filled with wild beasts. These persecuted people wandered about through the dark recesses of this wilderness, cold and hungry, until they could stand their sufferings no longer, when they concluded to cross the enemy's country under cover of darkness, and reach, if possible, Fort Wrangell, where they knew they would be safe in the presence of a United States man-of-war. They reached the ocean and took to a canoe. In this frail bark they pursued their journey, hugging the coast as closely as possible until they arrived at the fort, almost dead and scarcely able to talk. The missionary, who was walking on the beach on the evening of their arrival, saw

OUR ILLUSTRATIONS.

"HAINES, ALASKA."—It is refreshing these hot days in August to look upon the snow-capped peaks that stand sentinel around our mission station among the glaciers in the far "north land."

The excellent view of the mission residence and chapel at the Chilcat mission is from a penciling made by Mrs. Willard, the accomplished wife of the missionary.

From the mission house the view is grand beyond description.

The unbroken forests in the rear, full of bears and wolves, the peaceful bay in front, with here and there an Indian canoe, the snow-crowned mountains, with great glaciers grinding and carving their sides, the little log store of the North-west Trading Company, which is faintly seen in the corner,

the huts of the wild Indians, make this a station unlike any other. The buildings were erected in the summer of 1881, and the station named after the efficient Secretary of the Woman's Executive Committee of Home Missions. It is occupied by Rev. Eugene S. Willard and wife. See Mr. Willard's letter in another column.

THE SITKA MISSION.

Societies that have been at work raising money to assist in replacing the buildings destroyed by fire, should send their funds at once to Mrs. Boyd, as the money is now needed. The case is an urgent one, and we hope that many contributions will be made.

LIST OF ARTICLES NOW NEEDED AT SITKA, ALASKA.

50 Sheets for single beds.
50 Pillow Cases "
25 Quilts "
25 Blankets "
25 Bed Spreads "
50 Handkerchiefs.
50 Pair Boys' Stockings, from 7 to 18 years.
50 Pair Girls' Stockings, from 5 to 15 years.
20 White Shirts, " 10 to 18 "
50 Hoods.
100 Pairs Mittens.
100 Pairs Wristlets.
50 Scarfs.
Sacks and Aprons, from 5 to 15 years.
Boys' Caps.
Medicines.

Societies or friends disposed to aid in furnishing the above articles will please report what they can probably do to Mrs. F. E. H. Haines, 23 Centre Street, New York City, P. O. Box, 1938, that she may know when any special want is supplied, and so turn attention of those desiring work to some other field.

ALASKA.

WANTS OF HOONIAH MISSION AT BOYD.

In answer to inquiries made, Mr. Styles, the missionary, writes:

"We began our school last November, and since that time I have taught them from the blackboard. I have a large attendance, and the scholars are greatly interested, if one may judge by the way in which they try, and from regular attendance. What are needed the most are books and slates; of course, blackboard is the best for beginning; but a great many are far enough advanced for books—some spelling words of four and five letters already. I teach them per Harrison's system, which I find the most effective.

"I hope we can have books and slates before long, for if the children lose the interest they have now taken, it would be too bad. I am very much interested here, and I want to make something of these people. I give them lessons in everything possible. They are quite willing to try when I give them advice, and when they profit by it once, they do not hesitate asking for other ideas.

"I should like very much to start a sewing school, but as yet have no material. I hope before long to interest some one in our behalf. I have cut out coats and pants for some of the boys, but cannot do as well as if I had some kind of pattern.

"Another thing I hope we can get before long, and that is an organ. These people love music, and all have been to Sitka and heard the organ there. They ask me, every mail, when one is coming for our school. They love singing. I have taught them six hymns already. I hope we can get an organ before long; as my wife understands music, we could get along nicely. And yet another. If a sewing-machine could be donated by some one, I understand perfectly the Wheeler & Wilson, and I could teach them to sew."

INDIANS PRESSING TO LIGHT.

Rev. Thomas Crosby, of the Canadian Wesleyan Missionary Society, writes from the borders of Alaska:

"There never was a greater interest taken in the study of the Bible than now; it is very pleasing to see with what earnestness many attend the different meetings held for this purpose. We have had as many as sixty and eighty old people meet after the Sabbath morning service to commit to memory the text in their native tongue. These old people, many of them gray-headed and with staff in hand, seem to delight to stay for the text, and thus they go off with one more verse of God's Word to comfort and bless them. One old woman said: 'Missionary, you think, perhaps, that I forget all the good words. No, I have a little box full of pebbles, and I have a text in my heart for every pebble I put into it.' At the same hour there is a large gathering of young or middle-aged people, with their Bibles, in the church, memorizing the text, both in English and Tsimpshean.

"We have been blessed with a welcome work of grace the past two months, especially among the old people; it commenced immediately on the very sudden death of a fine old man, who received the name of Enoch Wood. In a few weeks nearly every old man and old

woman were in attendance on class and prayer-meetings, and it resulted in our receiving sixty or seventy by baptism. Some of these had been on trial for years; others had said, 'The children may go and get to know the Bible and the new way, but we are too old.' Now they are most earnest, and the Church, generally, has been much blessed."

On the Naas River, too, the Word of the Lord has had free course. Bro. Greene reports 39 accessions to the church during the year, and several families leaving heathenism have settled at the mission. Eleven members have been removed by death, but they all left a blessed testimony that the Jesus they loved in health was their support in death, and their 'exceeding great reward.'"

ALASKA.

BY REV. EUGENE S. WILLARD.

HAINES.

DEAR BROTHER: Again we look back over a three months' labor to tell you of our work, our progress, our trials and our joys. Snow-bound, shut in by the sea and snowy peaks, we have remained at home throughout the quarter.

During the month of February snow fell to a depth of over eighteen feet, though there has not been more than nine or ten feet on the ground at any one time. At present the depth is between five and six feet.

The lowest that the thermometer has shown was -13; while, except for the month of March, we have had but little heavy wind.

Our work for this year has, in its nature, been mostly of the clearing, ditching, draining sort, with the endeavor to lay the foundation of the gospel building. At different times we thought we saw that building rising; that at least in some hearts that great foundation stone, which is Christ, had been laid, but in most cases trial has caused its fall, and shown us the necessity of further pulling down.

It has been said that the Nestorians are the greatest liars in the world, but I doubt if they surpass the Chilcats. This people live by it and practice it continually.

My endeavor has been to get them to leave their sins, to count it honorable to

work and dishonorable to be idle. Several are trying to turn out of the darkness into the light. One man and his wife came, like Nicodemus, by night, to inquire the way of life. Several have asked me to give them strong words that they may learn fast. Many of them have stopped manufacturing and drinking hootsanoo. We have had no trouble with that in *this* village so far. Those who will have it sneak off to the upper village for a spree.

Whether there were two or three meetings a day, our little school-house has continued to be filled, with the exception of the 29th of January, when many of the Indians were attending the burning of an old woman who had died during the week previous.

Again, on the 26th of February, many of the people being troubled about the bad weather, were building fires on the beach to prevent its continuing so unfavorable.

On the 8th of March we started the Wednesday evening prayer-meeting. It is held in our house, and *attended by over 100 persons regularly.*

The school has been large throughout the quarter. I have counted nearly every day between 50 and 60 scholars. They can all repeat about 20 questions in the catechism, 26 verses of Scripture and the 23d Psalm.

We have had as yet no case of witchcraft, though Mr. Brady writes that they have had to deal with it at Sitka; also Mr. W. Styles at Boyd.

Lot, from Fort Wrangel, came to our village on the 10th of April. He has been helping me, by talking with the people and leading in prayer on Wednesday. I am sorry he cannot visit Willard. We often have some of the people with us; they nearly always stay over Sabbath, and desire to have the word preached to them. Lot has talked to several; his example is good.

Our town will be increased this summer, as many of the upper Chilcats intend building and making gardens here, in preparation for the winter dwelling, though many of the people calculate to stay where they are.

An old chief of the Crow family sent word to me that he wishes a teacher could be stationed in their town, that the children may grow up wise. He says he is going to die soon, and wants to hear the preacher and to know that his children will be taught what is right.

In the early fall I visited the four villages, preaching at every opportunity, while at this, the fifth station, I have spent most of my time.

The lower Chilcat and the Chilcoot village have wintered here, making three stations for the winter.

In looking over the year I can see what appears to me a growth of earnest thought and desire in nearly a dozen adult persons and several younger.

I wish I could speak of existing church edifices. I have a plan of a log church, sent me evidently by the Board, which I think just the thing for this place, and one that the people can help to build. I would not be in favor of having the Board erect a church building here. I want the people to have a personal interest in it, yet they could not build it entirely themselves.

NEW YORK, SEPTEMBER, 1882.

"Enclosed please find forty-two cents for Sitka, from our little Nellie. She gathered up old iron, and sold it, amounting to 40 cts., and sewed a ball of carpet rags for 2 cts. more. She wants it to go toward building up that house that was burned at Sitka. She will be sewing more carpet rags, but she had just finished one ball, when I sold her iron, and she wanted it to go forward."

Well done, little Indiana girl; and we hope the big people too will want their money to go forward soon.

Now hear some more of what Nellie's papa, who seems to be a true Christian soldier, has to say, or rather give it to your papa or mamma to read.

"The missionary spirit seems to be growing. A society has been organized in my church, and on Wednesday of this week, they had a very delightful meeting. Wonderful things will come to pass within the next twenty years.

Railroads that are crossing the earth every few miles apart, with the telegraphs, and Seymour's big guns at Alexandria, mean more than many sleepy professing Christians are looking for. Let us be in the front rank, 'not back with the supply-train.' I was on the front most of the time during the late war, and have some desire to be on the front in the grand army of Christ.

"C."

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The National Bureau of Education has recently published "Circular of Information, No. 2, 1882," containing illustrated article on Alaska, which will be sent free to any address upon application. Write, "Hon. John Eaton, Bureau of Education, Washington, D. C."

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Our acknowledgements are due to Captain L. A. Beardsley, U. S. Navy, for Reports relative to affairs in Alaska, while he was in command of the U. S. S. Jamestown, while in Alaska waters.

The Report is full of information as to the Indian tribes, the climate and resources of the country.

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NEW YORK, OCTOBER, 1882.

A NEW TEACHER FOR ALASKA.

A large deputation of the church at Monmouth, Ill., came to the depot there, to take leave of Miss Bettie Matthews, daughter of their former pastor, who nobly consented, at only a few days' notice, to go to teach in the mission school in Alaska, in care of Mrs. E. S. Willard.

Funds are promised towards putting up the rooms needed for the Home there; but we ask for \$100 each, for support of the Chilcat girls, anxiously waiting to be received into the refuge so much needed by them.

THE THLINKET BAND.

It seems but right that we should ask friends to pay for this little 16-page story, which gives also a Map of Mission Stations in Alaska. Many calls are already coming in for it. We will send packages, including postage, 2 copies for 5 cents; 5 copies, 10 cents; 60 copies, \$1. Apply to Mrs. Ashbel Green, 23 Centre Street, New York; P. O. Box 1938.

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A JUG-BREAKING.

Think of thirty little girls breaking jugs in a minister's study! O what a clattering there must have been! But the minister said he liked it, as he did not want to write a sermon just at that minute; besides which, the minister's wife was at the head of it, so he could not say anything.

What was in the jugs? Not whisky, you may be sure, nor molasses, nor kerosene, but when, with a hammer and a dash a smash and a crash followed most delightfully, there lay lots of pennies and nickels and dimes, and what fun it was to pick them out from the little broken pieces of red pottery.

How came the money there? and what was it for? Well, the thirty little girls could tell you better than I. They have a little society together, and the minister's wife was superintendent, and

had bought the little jugs. Each girl had taken home a jug. Each jug had had a little slit in it, and had said very silently, "Please fill me. I want to send Christmas presents to Alaska," and now at the little meeting held the other day, every jug had brought something, some more and some less, until the minister's wife counted up more than \$17.

Which children have had, or will have, the best time, those who have had the little red jugs, and have saved and earned and asked for money to drop into the mouth of each, and then had had the pleasure of breaking them? or the little Alaska children living way across this country, almost to Asia, who next Christmas will stand with untaught eyes wondering, as each gift comes to them, as to what it may be for, and then going back to their Indian homes, with happy thoughts of that Jesus who has put it into the hearts of Brooklyn children far away to be so kind to them?

ALASKA.

FORT WRANGEL.

BY REV. S. HALL YOUNG.

The quarter has been a busy one to us and our occupations many and various. The beginning of the quarter found me at the Hydah mission, aiding Brother Gould. Together we followed the Hydahs to their hunting places, held councils, preached the Gospel, perfected plans. With Mr. Chapman's aid, we partially surveyed the ground about Howkan, and decided upon the location of mission buildings, streets, etc. I came back by canoe to Klawack, and thence by the Canning Co's steam launch to Wrangel, reaching here June 8. On the way home I called in at Chican. I con-

ferred with a number of Hanega men of influence, among them the head chief. They all said they would unite with the Kougons, and at least a portion of the Kakes unite to build a new American town at Chican, if a mission were established there. Mr. Fontaine, of the mill, showed me a beautiful location for a village, at a convenient distance from the store and mill. I am convinced that Chican would be a promising point for a new mission. We would have there what we find at no other of our mission stations—the earnest co-operation of the leading white men.

The Indians have been mostly away this summer, and have been coming and going continually. They are working harder and making more money, and laying in a better supply of food than usual. Many of the men are at work at Juneau, where Brother Corlies looks after them. Others have been at work up the river. Salmon and berries are abundant, and the prospects for prosperity good. Anything which helps the Stickines to make money helps the mission. I have succeeded in getting employment for many of them, and in opening up new ways of making a living. The manufacture of lubricating oil—from the livers of dogfish and sharks—bids fair to be lucrative. I wish to procure some lines and kettles, etc., this winter, if possible, to let out to the

Indians. I long for the time when we can furnish employment here for all the men and women of the place.

July 25th, I took my family, and two of Mrs. Young's proteges, and the home canoe with Mr. and Mrs. J. W. McFarland, and ten of the home girls accompanied us to the salmon stream claimed by Isaac Kasch—one of my members, and a chief. It was thirty-five miles distant. We had good success for two or three days, putting up (salted or dried) about 250 salmon. Then the run of salmon suddenly ceased, much to our disappointment. We will go again as soon as the steamer leaves. Thus we will save over two hundred dollars to the mission.

The August steamer brought a large party of excursionists, among them some sympathizing Christian friends.

The attendance upon church services during the quarter has averaged about one hundred and fifty. The Sabbath-school about one hundred.

In another month the Indians will be gathering in, the school reopened, and the work begun anew.

NEW YORK, DECEMBER, 1882.

DAYTON AVENUE SUNDAY-SCHOOL.
MISSIONARY CONCERT
By the Young People's Missionary Society,
Sunday Evening, June 18, 1882.

PROGRAMME.

ALL HAIL THE POWER OF JESUS' NAME.
Scripture Reading.

PRAYER.

Brief Reports from the Secretary and
Treasurer.

Precepts and Promises..By the Classes.

SINGING.....The Battle Song.

ARTICLE—ALASKA.

Voting of Funds.

SINGING.....“I gave my Life.”

ARTICLE—UTAH.

ADDRESS BY THE PASTOR.

Collection.

SINGING.

BENEDICTION.

So many friends interested in work by
children write asking for plans for mis-
sionary concerts, we give the above—
promising more on same subject next
month.

ALASKA.

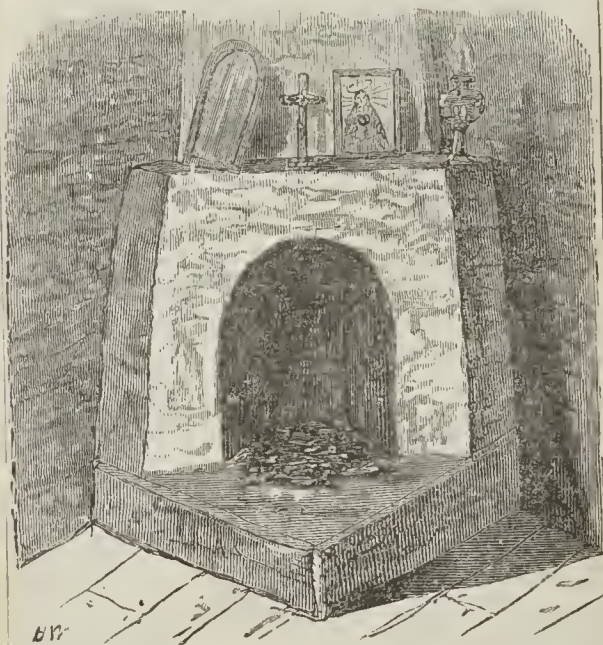
SITKA.

BY PROF. A. E. AUSTIN.

We had to elose our school two weeks
in June, on account of sickness; black
measles, scarlet fever, and diphtheritic
sore throat prevailed to such an extent,
that nearly all the children in our day-
school were sick at home, and eleven of
the Home boys were down at one time.
We were very anxious about the Home
boys, especially on account of the In-
dian custom of requiring pay for their
friends, if by any possibility they can
lay the blame of their death on any one
with whom they may be staying at the
time. A few years ago, an Indian here
stole whisky from a miner, and drank
himself to death in his house one night.
His friends demanded a large sum of
money for him, and he finally settled
with them, by paying three hundred
dollars. They said if he had not had
the whisky it could not have happened,
and, therefore, he must pay for his death,
or they would kill him, or one of his
friends. Of course we have nothing to
fear as long as we have a naval vessel in
these waters, but we never know what
our Government will do with Alaska;
we cannot seem to get any form of civil
government, however simple and inex-
pensive. Fortunately, we brought a
good supply of medicine with us from
New York, and I believe it saved many
lives. Only two of the Indian children

have died thus far; several are sick at
present, and I fear one or two will not
recover. Forty of the Russian children
have died, being fully a third of them.
Many of them come after me now when
their children are sick. Last month
they held a special service in their
church, after which they formed a pro-
cession, and marched around town, bear-
ing pictures of their saints, and sprinkled
the houses with holy water to stop the
plague. Many of them were drunk in
the evening. Two Russians have died
recently from drinking bay rum. The
father of one of our Home boys died last
week from heart disease. One woman
is in the last stages of consumption.
Rheumatism is quite prevalent. I have
used up nearly all my medicine.

We have a nice garden planted, and,
considering the late eold spring, it looks
finely. It is the largest, and people here
say, the finest in town. Have over three
hundred cabbages set out, large beds of
lettuce, onions, beets, turnips, radishes,
carrots, parsnips, and a large patch of
potatoes and rutabagas. Have had to
fight weeds and crows all summer. I
distributed a large quantity of seeds sent



A FIRE-PLACE.—PAGE 276.

by kind friends, to the Indians last
spring, and they have done more gar-
dening this summer than ever before;
even Anahoots (head chief) has planted
and feneed quite a large garden at the
upper end of the ranche. You will find
gardens scattered on the islands a dis-
tance of twenty miles from Sitka, near
some creek, where they can put up their
salmon for winter use. Mr. Styles has
been off with the boys for the past month,
getting our winter wood. It was half
past ten o'clock to-night when he came
home. Friday night the boys left Cat-
alaska Bay, ten miles from here, at half
past seven P. M., with a raft of logs, and
reached Sitka the next morning at ten
o'clock. Mr. Styles left them the day
before with a boat load of wood, intend-
ing to return the next day to help them,
but a favorable wind came up, and the
tide being in their favor, they started off,
and were on the water all night, rowing
in a boat, and using a sail on the raft.

They wanted to be *sure* and get back for the Sabbath services. This shows the spirit of the little fellows. Our boat is a great help to us; would have had to buy our wood this year but for it. Last

year Capt. Glass assisted us with steam launch and scow. Should have put up six or eight barrels of salmon, but have not been able to get a net; hoped last year we should have one before another summer; we greatly need it; I think this might be made a source of income to the Home if properly managed. The boys love to fish, and are very expert at it; we should have to buy barrels and salt; the work we could do; San Francisco would furnish us a market.

Twenty-three of our Indians went on board of the U. S. steamship to work for a month; quite a number in this way are learning to speak English. Several of them, in this way, have made money enough to build small houses; several have been put up this summer, with two or three windows in each; they are buying cook stoves, dishes, etc. This is progress in the right direction, and we do all we can to encourage them.

PRESBYTERIAN HOME MISSIONARY

1883!

NEW YORK, FEBRUARY, 1883.

THE INDIANS OF ALASKA.

REV. R. W. HILL, SUPT.

The least known of all the territory of the United States is that part purchased from Russia. The purchase has, among other things, opened our eyes to the possibilities in the way of Indian development, and presented another phase of the vexed problem which has been so long the despair of our legislators. When we took possession of Alaska, we found a class of natives entirely different from the traditional Indian of the "Plains." The Alaskan is a worker, abundantly able not only to get a living, but also to accumulate wealth. He lives in well constructed though rude houses. He has quite a taste for art. He is skilled in various handicrafts, and on the whole occupies a position of comparative ease and independence. Some, like the Aleuts, were sufficiently civilized to be considered by the Russians as fair types of the Christian, while others were altogether heathen.

The United States made certain agreements in regard to the people of Alaska, but up to the present little has been done to fulfill these pledges.

The work of our church has succeeded so well, and the results are so apparent even to the careless and prejudiced, that the interest of all sections of the country has been awakened, and statesmen are noting carefully the effects on the Indi-

ans of properly managed and thoroughly supported schools. Among the natives of Alaska it may be truly said, that since the advent of the missionary and Christian teacher "old things" are fast passing away, and a new era of thrift, cleanliness and morality is dawning. For other Indians all changes have been largely the result of years of conflict. Powder and lead were the potent agents. In Alaska, on the contrary, every approach to civilization is due to the peaceful teachings of the missionaries, and if ever the native race reaches the higher standard of life, now, for the first time fairly presented to it by competent and worthy teachers, it will be due solely to the Gospel. In the different communities the effect of contact with white people is clearly seen. In such settlements as are influenced by the missionaries, the Indians are peaceable, industrious, law-abiding and moral. Where the sole influence exerted is of that character which marks most mining communities, the natives are quarrelsome, immoral, given to drink, and speedily degenerate into vagabonds. The white influence either elevates or degrades. The Indian character is such that it is readily moulded either to virtue or vice. The natives are proud to associate with the settlers—and readily take the impression which daily life and constant intercourse with the stronger force will give. Thus it is essential that we obtain a thorough command of all that will best enable us to elevate and refine the race—for it is well worthy of the effort. These

people are not naturally either idle or vicious. They are always willing to work at any kind of labor for which a fair remuneration is offered; making good laborers in the placer mines or in the canneries, good coal-passers or deck hands on the steamers; and, in fact, doing anything which may offer. Certainly the first upward step in development has been already taken when Indians regard labor as honorable. Money has a value with them for the sake of the power it gives. They are great savers and make large hoards of the things most esteemed. Of course, until taught the value of gold and silver, they were not used as the media of exchange. Blankets were and are yet the standard of value, and wealth was estimated by the number of these laid away. Hardly an Indian so poor as not to have a number of red Hudson Bay blankets, safely kept from moths in a camphor wood box, which had been brought from China. One Chilcat chief has \$20,000 worth stored in his cabin; and others, while not so rich, are quite wealthy. When the aggrandizement of the individual—at the expense of the community—is the rule of a tribe, the tribal spirit soon loses its power, and that bond of union which is so at variance with the spirit of civilization, is speedily destroyed. This very tribal life, rapidly becoming extinct in Alaska, has proven an almost insuperable barrier to the elevation of such

Indians as the Sioux and the Crow. So long as the *tribe dominates*, the individual cannot be reached to advantage, but the moment it becomes possible to reach and work with a person or family, independent of the control of the tribe, then a mighty influence can be utilized to lift up and enlighten.

The desire to accumulate wealth has disintegrated many of the tribes, and now the door is open to do effectual work among the people.

So far our work is practically only foundation work. The favorable impression already made, while it shows what can be done by well-directed effort, and while it is of great value as settling the possibility of the Indian being civilized, is only the commencement. We are to go onward until all the race is lifted to the plane of life on which we move. If this be accomplished in a short time, well and good; but it will take patience, Christian self-sacrifice, and wise oversight. We must not be disappointed if we have to wait for the harvest a few years. If Alaska and her people are thoroughly Christianized, we can well afford to wait till the seed sowing is completed in a thorough manner. After all, it is the truest wisdom to "hasten slowly" in these cases, taking steps as the way opens fully, laying the foundations in a systematic manner—both deep and broad—and waiting till harvest time is fully come ere beginning to reap. Metlakatla has prospered wonderfully, because this plan has been followed, and Fort Wrangel and Sitka, Haines, Jackson and Boyd will succeed in the same way; for our missionaries are men and women thoroughly consecrated, wise, patient and conservative—a force whose influence, powerful for good already, is constantly growing, and destined eventually to mould the whole race for Christ.

NEW YORK, APRIL, 1883.

CHRISTMAS AT FORT WRANGEL, ALASKA, AND THANKSGIVING AT INDIAN SCHOOL, CARLISLE, PA.

Alaska is so far off that the news of their Christmas festivities reach us so long after the event, that many of our little readers are beginning to think of the next one.

The following letter is from one of the Indian girls in Mrs. McFarland's Training School:

FORT WRANGEL, Alaska, Jan. 23d, 1883.

DEAR BESSIE: The letter written to me by you was read aloud by our teacher before the whole school.

On Christmas night we had our tree in the school-room, our pastor and his family, our teachers, the home boys and girls; we were all present in the school-room.

Before all the presents were given, solos and duets were sung by some of the girls; I sang a solo and a duet. When all the pieces were sung, our pastor was explaining to us about a large picture of Santa

Claus, when all at once Santa Claus himself, dressed in fur, came into the room; he had a big basket on his back, and little bells tinkled as he walked up to the platform, where some stockings were hung up; he put presents in each of the stockings, and he would say something funny while he was putting presents in each of them; he put a rod in one of the boys' stockings; we all laughed about it.

When our presents were given to us from the tree, then we all went to play in the dining-room, boys and girls; we played the best of our games till quite late.

On New Years we had our gifts under our plates; I had five under mine. We spent the day with our friends.

In the evening we all went to a feast, and we had so much fun; we went to other feasts besides, and we enjoyed them very much.

We had a concert not long ago, and I sang in five pieces.

I forgot to write that we did not have snow on the ground on Christmas; we were all saying it looked so funny not to have snow on Christmas day. But we were satisfied on New Year's, for the ground was white with snow. The days are cloudy here; we did not have a sunny day for a good while.

I am your friend,

JENNIE MAHAN TAMAREE.

NEW YORK, MAY, 1883.

ALASKA.

BY MRS. A. R. MCFARLAND.

FORT WRANGEL.

DEAR BRETHREN: I thank you very much for your nice letter. But oh, my heart is too sick to write. We are indeed stricken and afflicted in the loss of our dear home. Yet we have much to be thankful for. Annie Graham, who you know, had consumption, was very low. Miss Rankins ran up stairs and carried her down; just had time to get her out of the house. She was carried to Mr. Young's, where she died the following Tuesday. Another of the children made a very narrow escape. She had gotten up in the dormitory, and the fire had reached the stairway, so she could not get down. She was discovered and gotten out from the outside. Of course my personal loss, as well as that of the other missionaries, is very great. But if I could have saved the building, or even any of the supplies for the children, I would not speak of my own loss. We are all in the old hospital building, but it is very different from when we were here before. Our family is three times as large as it was then, and now we have nothing to live with; besides the house has run down and is terribly out of repair, so that it is anything but comfortable. But oh, I was so thankful to have it to gather my poor children into, so our work could go right on. My heart is almost broken. Sometimes I feel as if it is too much. Yet we are sure God is a tender, loving Father, and knows what is best for us. I feel too crushed to write any more. Pray for me that I may be willing to bear whatever God sends.

[Louis Paul and wife are native Alaskans who were educated in our school at Ft. Wrangel.]

The first part of this quarter I was engaged finishing my house, during which, with coming down to company's store for provisions to take up the river, the cold weather set in. The ice not being strong enough to bear us on that account it detained me and my wife two weeks; and at the expiration of that time we had to take the mountain for it, our only resource to get back; we could not venture on the ice. When I arrived at Upper Chilcat I commenced school. All the Indians say they were sorry a teacher did not come amongst them sooner; that by this time they would know more about God.

All my scholars, as soon as they hear the bell ring, run quickly to school. Some without breakfast. It shows how anxious they are to learn. Thirty-seven young men and twenty-seven young women come to school. One Sunday morning in particular our house nearly got broke down. There were 276 people upstairs and down, and a lot of people congregated outside. The Indians have held counsel. They come to the conclusion that they want a large school-house. They will not move down to Willard's Mission. They say it is hard for them to move. All the books I have are twelve primers, which Mrs. McFarland gave us. No chalk, pencils or slates; so I am very poorly provided for. You will see by the large amount of scholars I have that twelve primers are nowhere for 127 scholars. Mrs. McFarland has been kind to send us some Sunday-school papers, which was not enough for one Sunday's distribution.

We need a large hand-bell. One Monday morning after Christmas I heard they cut both legs of a woman, so I went and took her away from them and kept her in my house until the trouble was over. I make circuit round to every house three times a week, and if there is any trouble amongst them I talk to them, and they listen to me attentively; and if there is any trouble among them I find it out quick.

SITKA, ALASKA.

THE NEW HOME—MARRIAGE CUSTOMS—WITCHCRAFT.

Mrs. E. S. Willard, on a visit at this place, writes as follows:

MY DEAR YOUNG FRIENDS: The two story mission building, one hundred feet long and fifty feet wide, stands on an eminence which slopes gently to the beach. The house is frame, plainly and substantially built, containing besides the teachers' apartments and those intended for the home of the children, a large room for the accommodation of the day school, and which is also used for the Sabbath services.

There are now 24 boys in the Home, whose ages range from eight to seventeen years. Most of them are quick to learn and some show quite an aptness for trades. They were very much interested in the progress of the new building, going out in squads last season under Mr. Styles' direction, to cut and tow in logs for lumber and for the foundations. Two or three have done well on the carpenter work. They patch their own shoes, do their own barbering creditably, and many carve, in spare moments, their favorite and odd figures of fish, crows and ducks. Miniature ships, too, they get up, full rigged, and little Indian canoes.

The boys are growing ambitious, too, it seems. I heard of a council they held alone one night, just after the old Indians had been trying to prevail on Rudolph (who is about sixteen years of age) to become the husband of the old widow of his Uncle Chief, that he might inherit the property.

Rudolph could not be persuaded, and that night there was a very free expression of opinion by all the boys. Archie

seemed to speak for all, however, when he said very seriously, "I would never marry dirty old Injun; for \$1,000 I never marry her. When I'm a man I want to take a good clean girl for wife. I want her to know books and to house keep like Boston girl. I not like it, my house all dirty, my children not washed."

Several of the boys have selected their wives to be, and are very anxious that Mrs. Austin should take them into the family and train them to "house keep." And now that they are in the new house, it is the intention to admit girls also.

Some of the boys in this Home have been rescued from the pangs of witchcraft-torture, others from illnesses, which, without the missionary's care, must have proved fatal. The most notable of the latter is the case of Lawrence, nicknamed by the boys "sick man." In my first letter from Sitka, almost two years ago, among other requests was that for articles which would make a sick room pleasant and comfortable, and I spoke of a little boy whom the physicians said could not get well.

He was a great sufferer, and it was probable that he would soon be an inmate of that sick room, for he was dying inch by inch from a terrible abscess. Well, that boy, cured under the missionary's care, was the very boy who, most probably, saved both life and property on that fearful night of the burning of the Home. All had been sleeping soundly, when a boy, arousing, smelled smoke. He turned to his neighbors and asked what it could mean. Concluding that it must be morning and was the smoke of the breakfast fire, they dozed again.

But again they awoke, and this time hastened to see what the trouble really

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was. The building was then in flames. By this time little Lawrence awoke, and seeing the danger, ran hastily and alone to the great mission bell; and ringing it fast and loud awoke the missionary's family and the people of the town, who came rushing to their aid. This boy is now one of the strongest of his age in the school and is one of the main workers.

Allen, too, has a history. His mother (a woman of the Hoochinoo tribe, living about 90 miles north of Sitka) was under torture for witchcraft, having already been for some days without food, in that terrible crouching, tied-down position, with the head drawn back and lashed to a short stake in the ground. One night Allen at last completed his secret arrangements for her deliverance. Stealing softly out into the darkness, he cut loose all the thongs that bound his mother, and hurried her with her little babe down to the water's edge, when, stowing them into the canoe which he had secured for the occasion, they pushed off and paddled for their dear lives, hunted to the death all that long night. Against the tide and waves, in hunger, pain and weariness, they reached Sitka in safety, where the mother found at least a temporary shelter with the Indians, and her brave little son, I am glad to say, a home in the mission school.

Moses Jamestown is another boy to whom this "Home" has been as a "City of Refuge."

Having been left an orphan and to an Alaska orphan's fate, he fled to Sitka from Hoonyah and from slavery. But the curse (which proved at last a blessing, as so many curses do) followed him, and he was accused of witchcraft. His tortures had begun, and the hour for his execution approached. He was tied to a stake, the musket leveled at his breast, the gun fired, and he was shot through the shoulder. But the noise of the gun brought speedily to the spot the guard of the U. S. man-of-war Jamestown, who rescued him.

He was taken on board ship and cared for until his wound healed, and then was placed in the mission school. Other rescued boys and girls too have since been added to the "Home" which you have built, and your missionaries ask you to continue to work and pray for them.

NEW YORK, AUGUST, 1883.

INDIAN GIRLS.

What Sabbath-school will furnish \$100 to feed, clothe and educate an Indian girl at Sitka, Alaska? The following girls have been received into the Mission Home at that place: Dos-se-yah, Kah-too. She-ik, Susy, Yah-na-kin, Kah-yush, Kuk-chee-chah and Daisy Jackson. Any one adopting one of these girls can have the privilege of re-naming her. Address Mrs. D. M. Miller at this office.

ANNIE MCKAY SCHOLARSHIP.

This fund was promised for three years for the education of Annie, widow of Philip McKay, Fort Wrangell. The three years terminate June 1, 1883. At the request of Mrs. McFarland a fourth year's scholarship was added and was paid April, 1883, to enable Annie to continue at the Home until June 1, 1884. Half of this scholarship has each year

been given by certain ladies of the Central Church of Philadelphia. The churches of Carlisle, Pomeroy, Green Creek, and other churches and friends have made up the amount. Mrs. McFarland and Dr. Jackson assure us that Annie has made excellent use of her opportunities. After June, 1884, we hope she will engage in work among her people.

J. McNAIR WRIGHT.

ALASKA.

BY REV. J. LOOMIS GOULD.

ANNUAL REPORT OF HAYDAH MISSION—
WITCHCRAFT — SLAVERY — POLYGAMY—
MEDICINE MEN.

This is the main station, the winter town. A few services have also been held at camps and fisheries. The first was at "Kigana," where hundreds from different tribes, mostly Hydahs, gather in the spring for the great harvest of fur-seal. This was, so far as we know,

the first religious service on the island, or nearer than Massett, B. C.

As we can have access to more people there, and for a longer time than at any other point except this, and some whom we rarely see elsewhere, we propose to erect a summer cabin, and the people promise to help rear a "Tabernacle." In good seasons we will be there two months or more. At no point were our people subject to more temptations last year.

We think it very important, for many reasons, and without reference to pleasure, ease or cost, that we follow our people to their summer hunting and fishing camps, keeping the school in operation here as long as possible. We have been able to keep up regular services here with congregations ranging from three hundred down to thirty; prayer-meetings always well attended. We had Christmas and New Year meetings, the natives leaving their pastimes to come; we observed the week of prayer. Some of our men take part in the prayer-meeting. We hope it will not be long until we are permitted to organize a church; the question of fitness for membership will be serious and perplexing. They like to go in herds, are fond of novelty, and ambitious to be on the numerous side; the doors when open must be carefully guarded; they are prolific in promises and abound in

affirmatives. See them clean and well dressed, interested and attentive at church on Sunday, you are ready to treat them as civilized people; you will make an estimate they are sure to disappoint before the end of the week, and you begin to wonder where to rank them, and how to elevate your effort, and just when you think you have them you have not at all.

Among the evils of the olden time asserting themselves still I notice some. Nothing is so reproachful to an Indian as to be called a "witch." When such a charge is made some one must die; if against some one old, poor, weak, a slave, he must be punished; if against one who is rich, strong, of good family, he, who brings the charge, must prove it or suffer. I asked them what they would say of the captain of the man-of-war if he ran his ship on a rock, broke it, then went ashore and killed an Indian for a "witch" because of the accident; they said "bad fool," then acknowledged their witch treatment as no wiser. The last case in hand was an aggravated one, all the parties belonging to the "aristocracy," but is, I think, *convincingly* disposed of.

We have been permitted to come in contact with the "medicine man." A very attractive child had a frightful case of erysipelas, and a strong woman hemorrhage until her jaws were set. We rose up in opposition in both cases; he got the blankets—I got the patients and the thanks; both recovered; both belonged to "good families," so the contest was prominent. He said the people might expect to die if they listened to me and believed in God. I said to them if the great centurian chief of the Bible could not cure his servant, but called Jesus, should we expect a poor, ignorant, dirty "si-wash doctor" to scare away disease; would we let him defy God? They said his pretensions and incantations were "*cultus wā wā*" (foolish lies); they wanted the Bible.

Slavery has perhaps cost us as much anxiety as anything. Some of the chiefs came near to war about it, and were not easily restrained. Some have been freed; the few retained are as kindly treated and carefully provided for as are the children in the same house generally, and for the present are as well off as they would be if freed. We have not meddled with it where 'twas possible to avoid it, only to let them see what is coming, preferring they act voluntarily.

Polygamy and the unstable and miscellaneous relations of the sexes are more lamentable than anything else which must be overcome. Rivalry, jealousy and avarice are prominent characteristics which may be made to absorb themselves, but very troublesome now.

The school-roll has one hundred and forty names; as the people are constantly coming and going, the attendance is sometimes down to thirty. They promise when we have a school house, etc., more people will come, and many more stay for school.

Chief Skule-kä still keeps his house open and clean for school and church. We need a new building most for school. Our material and appliances depend entirely on our own limited resources. Some of the pupils are satisfied to say they "have been at school." I organized myself into a "police" to send in the big boys. Many are really interested and are making hopeful progress, yet the building up of mind and ideas is, for them, tedious. We try to give them the English along with other teaching, as their language will never enable them to comprehend or express much. They are fond of catechism, Scripture texts and singing, and much time is given to teaching them out of school hours. It will be a glad saving day for these people when they can all have something to do every day to reclaim them from the evils of protracted idleness.

A steamer was here last September. We hope to see it again in April. Meantime mails and some supplies have been gotten irregularly by canoe from Wrangel and Klawack at no small cost of vexation and money. Our unavoidable expenses have in some respects been enormous. I paid more for freight from Wrangel than from San Francisco there, or direct here. The natives charge all they can *any way* get for everything. If they work, show how little they can do. I pay what I think just or go without. They have been kind to us, and will learn to interpret our mission and to make a distinction between the teacher and the trader. The threats to my scalp proved harmless. We have been crammed in narrow quarters, slept under storm-cloaks and umbrellas, in an open, mouldy store-room without fire, because of difficulties and disappointments in procuring building materials. We have had some perils by land and sea, some sickness, some disappointments, but they might have been *much* worse, since we have been kept and blessed, are now well and hopeful, and summer is coming. Thanks to the

treasury of your Board and to the kindness and forethought of Dr. Jackson we have not wanted for table comforts. Mr. Purdy, the factor of the N. W. Trading Company here has been kind and generous. He slept in the attic and gave us his rooms. He has also given us credit when we had no money, and a fair per cent. off purchases.

LABORS.

Services every Sabbath, two discourses. Prayer-meeting every Wednesday evening, extra services if many people are in temporarily. We observed the week of prayer, have night schools irregularly for various purposes; singing one evening in each week, sometimes more. One wedding this quarter.

Visiting the sick and giving food and medicine is no small care.

o Settling differences and giving advice on many things comes in for its share of time and perplexities. Directing them in their work is sometimes instructive to them. No small amount of manual labor for the mission has also been deemed a duty under the circumstances existing.

ALASKA.

BY MISS KATE A. RANKIN.

FORT WRANGEL.

MY DEAR YOUNG FRIENDS: We have a little Bessie here, who is quite a pet of mine. I comenext to Mrs. McFarland in Bessie's affections. She is a very sweet, bright, little girl. Emily May Wheeler is the name of my little girl. She is larger and more than a year older than Bessie. She has passed through a great many more hardships than Bessie. Her mother, a very low, drunken woman, neglected and abused her dreadfully. The white men would often take her to their homes out of the rain, and dry, warm, and feed her. Bessie and May are relatives.

We had a little girl brought to us just five weeks to-day. She was taken away from her mother last fall and held as a prisoner because some person said she had bewitched him. She was rescued and sent to us. She is a real bright little thing, has already learned to sing, "Jesus loves me." Last Wednesday Mrs. McFarland rescued another little girl that was taken as a slave, because her mother had bewitched some person. She belongs to the Kake tribe. They were here trading, and her friends came and asked to have her rescued. The man was so angry when he had to give her up. He said he would go home and kill her mother's two little sisters. Mrs. McFarland wrote to the captain of the gunboat, and he will attend to it, for he is anxious to stop such work. I want you to remember these dear little girls, and pray for them, that God will bless them, and that they may be led to love the dear Saviour, who has done so much for them.

Very shortly after you receive this we

will be starting for our camping. I wish you were here to go with us. I think you would enjoy it. We miss our sail, which was burnt with the many other useful things.

Paddling a canoe so large as ours, and so many in it, is very hard work, and slow too. But with a sail we skim along nicely. I hope some dear little bird from fairyland will be kind enough to bring us the means for that purpose. Bessie sends a kiss, and says she would like to see you.

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A TRUE BEAR STORY.

SITKA, ALASKA.

We have been made very sad by an accident that befel Rudolph's grandfather. He was over at Mt. Edgecomb, hunting with his son and a party of friends, and just before their return they missed him. They searched for two or three days and then came back for help. They were delayed a day or so, because none of the Indians in the ranch would go, as they were not *related*, or friends, as they say, to the old man. Rudolph asked permission to go, and Dennis, another home boy—no relation to the party, in fact, of an entirely different tribe—begged also to be allowed to go. This rather shamed the Indians, and soon a party started in search of the missing one. His body was found, after several days, almost torn to pieces by a bear; his knife under him and his gun by his side. The old man's eyesight was very poor, and it was supposed that he got almost on to the bear before he discovered it. The Indians burned the body at Edgecomb, as they will never take a dead body in a canoe. A—

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ALASKA.

WORK AMONG THE INDIANS.

IN PERILS OF WATERS.

BY REV. J. L. GOULD.

I spent a Sabbath at Klawock, where I received a welcome and a cordial hospitality from the employees of the N. P. T. & P. Co., in happy contrast with that of last May. Missionaries have sometimes stopped over Sabbath here, but without holding services. We had meeting with a full house. To accommodate the understanding of all, English, Hydah, Thlinket and Chanook lingoies were called into requisition. The people seemed eager to hear.

The company doing business here does not, I hear, wish mission work done among the people it employs.

Because of duties here we were only able to spend two Sabbaths at Kigan, the fur-sealing camp. The people were there in great numbers; the meetings were satisfactory to them and to us.

On our arrival there we were informed there was a camp of "Cassiar men" near by, who had come to demand tribute for the Indian drowned with Mr.

Purdy, who they claimed as some relation of theirs, and they avail themselves of every opportunity and pretext to extort pay. Our people were anxious and perplexed as to know how to treat them. I manned a canoe and went to invite them to church; found them sulky and insolent; thought I was there to inter-

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fere with their plans ; said missionaries two years ago had promised much, but done nothing for them. I did not talk business, and asked them not to, as it was Sunday ; told them why I was there. I knew what was best for them, and it was not well for them to dictate to me ; My interpreter became too much intimidated to be of any use, so I resorted to *Chumook*. They moved down to our camp and came to church. We left them in good mood, but a crook of the finger may spring the mine of discord and tumult.

Work was suspended and the store closed the day I spent there. Time is preparing the way, and the hundreds who gather there for summer work are beginning to desire to know. The Hannagas have been the great makers, users and sellers of Hootzinoo. At a great feast at their town last winter, they with their neighboring tribes refrained from their *long drunk* and escaped its hideous accompaniment. I am told they passed resolutions for the future abstinence. The great temperance movements in the civilized world must be in the air. So we are able to report the first Temperance Convention among the Alaskans. The importance of Klawock is increased by the erection of a new saw-mill, which, in connection with the fishery, will give employment to more people, and for a much greater part of the year, than heretofore.

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ALASKA.

WORLDLY-MINDED MISSIONARIES.

All readers of missionary intelligence will recall numerous instances in which travelers and irresponsible and often anonymous writers bring sweeping charges against our missionaries and missions in different parts of the world. The *Missionary Herald* and the *Foreign Missionary* have frequently considered themselves called on to notice and correct such statements. It is not surprising that one of our missions and its laborers should be assailed and traduced in like manner. Several friends in different parts of the country have sent us the following slip, purporting to come from the *St. Louis Globe-Democrat*. We insert the article below, and then add our own remarks:

At Sitka and along shore the missionaries and the Indians have had great times together, and, through unfortunate choice in its agents, the Presbyterian Board has not accomplished all the good that it might among these peaceful, happy-go-lucky natives. The Rev. Sheldon Jackson came up and organized a mission, and then went East to work up the interest of good people. Boxes of clothing and books came up on every steamer, sent by pious old ladies and good Sunday-school children in the East, and the Indians believed that verily a Providence cared for them (1). The mission buildings burned, and before a new home could be erected the leading missionary took up his talents and ink-bottle and joined partnership with a trader (2). He had prospered beyond all measure in his commercial venture, and though others have taken his place in the soul-saving work, the Indians have now a grain of skepticism among them and fully believe that the boxes of goods and all the articles in his store are things that have been sent for them from the missionary societies of the East (3). Unfortunately, the missionaries will not live at peace with their white neighbors, and the stories of missionary greed and world-

liness that one hears are appalling. The reverend gentleman in charge of one of these stations on this coast calmly said in my presence, that there was a great temptation for the missionaries to relapse into traders, or exercise the dual functions, and that without doubt many had come to the Alaskan field in order that they might make or save money. Although most of the white residents are guarded in their statements concerning mission affairs, enough is heard on all sides to put some of these teachers of Christianity in a sad and doubtful light (4).

(1) The sneer at "pious old ladies and good Sunday-school children" is too apparent to need any comment. When a letter opens in that way we have no trouble in detecting the animus of the whole. Our churches and people have paid in cash more than \$20,000 for buildings for Alaska, which the writer forgot (perhaps) to mention, besides paying the salaries of all the missionaries and teachers.

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(2) The first missionary sent out by our Board, to whom the writer evidently alludes, was constrained to leave the mission at the end of the first year, for reasons that did not affect his Christian or ministerial standing. But that was two years before the mission buildings were burned.

(3) We venture to say the Indians do not believe anything of the kind. The Alaska Indians have some sense.

These three statements of the writer are so far from the exact truth, and so misleading, that we can readily see how unreliable the whole letter is likely to be. They may help us to understand what it goes on to say both about the white men and the missionaries.

(4) "The missionaries will not live at peace with their white neighbors." "Appalling," think of that! "*appalling* stories of greed and worldliness," "great temptation to relapse," etc.; "many," without doubt *many*, had come to make money," and, finally, they are "in a sad and doubtful light."

The force of all these statements may be estimated by the word "*many*" missionaries. We have sent but six men to Alaska as missionaries—one we have spoken of; one returned on account of ill health, and four remain—and there have been but four for four years past! and not one of them has engaged in any speculation or any secular pursuit whatever.

But now as to "the white neighbors" who are so "guarded in their statements" about the missionaries. The implication is, that the white residents are very forbearing and considerate, and would gladly live at peace with the missionaries, if they could! This whole picture is preposterous and outrageous! But we will bring no railing accusation against any, and gladly would we believe all that is said of any man that is good.

But we should be only too glad if there might be a committee of inquiry and investigation, before which all the missionaries might be tried, and the witnesses should be all the white men in Alaska. We know all the missionaries in Alaska, and we know many of the white men—traders, merchants, collectors of customs, physicians and others—and we are perfectly willing to take their testimony as touching the character and conduct of our missionaries and teachers. We know they would not corroborate the testimony of this anonymous visitor. If they are the good men he represents them, the missionaries would be safe in their hands; if they are bad men—the worst of men—we are perfectly sure they could not, nay, would not, try to impeach their character as Christian men and women earnestly working for the welfare of an ignorant and poor pagan people. We should only rejoice to see such a trial take place.

P. S.—As to the relations between the missionaries and the white men, perhaps we can give no better illustration than the following, which we clip from the *New York Tribune*, of Sept. 11:

SAVED BY ALASKA MISSIONARIES.—The Presbyterian Home Missionary Society has received the following intelligence from Alaska: "A party of miners returning from a prospecting tour on the upper Yukon River, ran out of provisions. Becoming too weak to travel, the three strongest were sent forward to the coast. They reached the Presbyterian Mission Station at Haines, Alaska, on August 7, in a starving condition, having been without food for three or four

days. The Rev. Eugene S. Willard supplied them with food and clothing, and, organizing a relief party of Indians, went to the rescue of the miners who had been left behind. These were at length found, and after a forced march of two days and nights, were brought safely to the station."

THE SECULAR PRESS AND THE ALASKA MISSION.

When we read in the St. Louis *Globe-Democrat* a letter from Alaska, criticising severely the missionaries of our Board, we resolved to let it pass unnoticed. But when we saw that the paragraph containing the criticism was quoted by the *New York Times*, and extensively read by supporters of missions and philanthropic enterprises, we thought that it was due to truth and the missionary cause to furnish our readers with the facts as *we know* them to be.

Without impugning the motives of a certain class of travelers and correspondents of the secular press, we are bound to say that we have known some who wrote letters purporting to be facts, when they were only the *statements* of the enemies of the persons or the institutions described. A few years ago it was our pleasure to travel through the Turkish Empire with an agreeable, kind-hearted and intelligent correspondent of one of our leading journals. When at Alexandria we urged him to go with us to see the English and American missionaries and examine their work. He declined, saying that he felt no interest in that species of superstition. We resented the implication that we were the supporter of or even a believer in any kind of superstition, and ceased urging him to accompany us. At Cairo, however, he spent an hour with us at a meeting of Presbytery. Encouraged by this, we invited him to go with us to see Bishop Gobat and Drs. Franklin and Sandrusky, in Jerusalem. He declined, saying that he wished us to understand, once for all, that he had not the slightest respect for men who went to the ends of the earth as missionaries, because they could not make a living at home. We assured him that he was all wrong as to the character of Protestant missionaries. "I will not discuss

the matter with you," he remarked, "but will read, with your permission, what I have written about the missionaries in Egypt." We bade

him proceed. Having obtained the names of the missionaries in Alexandria and Cairo, he described them as "*well-meaning and goodish, but visionary men, whose work was not known, and whose presence on the Nile was of no use.*" We entered our protest against writing thus of men whom he had never seen, and of their work when he had no knowledge of it, and threatened to expose him. As a compromise, he volunteered to go with us to see the three Jerusalem doctors above named, and to hear them preach on the coming Sabbath. After hearing Dr. Franklin in Arabic, German and Spanish, and spending an evening in company with the other missionaries at the house of the late Bishop Gobat, he tore his letter in our sight, and declared that his views of missionaries had completely changed. "Why," he exclaimed, "these men could fill a chair in any college in Europe or America."

In a party of us who stopped to visit the Island of Rhodes, a little later, there was another correspondent of one of our dailies. Nearly all, if not *all*, except the correspondent, went ashore and examined the town, with the ruins of an ancient temple in the suburbs. He was not in a condition to go, by reason of over-indulgence the night before. Still he was anxious to furnish a glowing account of the island and of the ruins especially because they were connected with the history of Free Masonry. Not long after we had the pleasure of reading his letter in the paper. It stated that it was written by an eye-witness, when he was not there, and that the facts were tested on the ground, when they were not *facts at all*, but unreliable inferences drawn by some of the tourists whom he had interrogated on their return to the ship. Of what value are such communications? They are impositions upon the reading community that should be exposed.

We will venture the assertion that the correspondent of the *St. Louis Globe-Democrat*, in his or her letter

on the missionaries of Alaska, did not visit *them*, nor carefully examine, for the sake of truth and honesty, their work. His statements are based on information received from traders, who have always felt that the missionaries interfered with their gain, or from men who do not believe in missionary work at all. We do not allege that he aimed at injuring the mission schools in Alaska, or at making a false representation of the missionaries' character; still he has done both.

What, then, are the real facts? They are found in detail in another editorial. We will simply notice here the allusion to the Board, viz.: "The Presbyterian Board has made an unfortunate choice in its agents." This is a grave accusation, involving not only the character of men known to have been beyond reproach before they went to Alaska, but also the ability of a great Mission Board to select proper agents for its work. Did the accuser see those men? Did he hear testimony on both sides? We will venture to say that he did not. But, suppose he did, we have a counter statement from the Rev. R. W. Hill, who has just returned from a thorough examination of our agents in Alaska, and the work done by them. Mr. Hill says, in his published report: "The patience, fidelity, devotion and Christian heroism shown by our missionaries is hardly paralleled in the annals of the Church." Weigh well these words. The missionaries are "*patient*," a grace second to none in the treatment of Indians; "*faithful*," the very quality regarded by business men as essential in a good agent; "*devoted*," the first element of success in a teacher of morals and religion; and "*Christian heroism*," the very thing required in those called to meet all sorts of iniquity and to brave an inhospitable

climate. Here we have the statement of a well-known Christian man, whose judgment and practical ability is endorsed by the Synod of Columbia, against that of an unknown correspondent of the *Globe-Democrat* of St. Louis. Can any one be in doubt as to which of the statements is the more likely to be trustworthy?

NEW YORK, NOVEMBER, 1883.

AMONG THE ALASKANS.

One of the marvels of this century is the opening up of Alaska. It is only a few years since it was almost entirely unknown, and was supposed to be only a peninsula of snow, with a few Indians wandering about over dreary plains, and a few bears and dogs and walrus creeping about on the ice. Now, however, this strange peninsula has suddenly emerged from its obscurity, and we find it a magnificent country, one-sixth as large as the whole United States, with great rivers, tall mountains and immense forest and vast mineral resources, and, strangest of all, a climate as salubrious as that of our Middle States. It is a most interesting fact that it is to the Church, and to the *Presbyterian Church*, and its faithful missionaries, that the opening up of this wonderful country to the world is chiefly due. It is a remarkable story, and this story is told in graphic style, in Mrs. Julia M'Nair Wright's new book: "*AMONG THE ALASKANS*," just issued by the Presbyterian Board of Publication. The book is full of interesting descriptions of the country and its people, their customs, habits, religion, etc. The work of our missionaries is detailed, but with this narrative there are also given numberless facts about the country itself, which will give to the volume a general interest. The book is full of illustrations.

Will be sent by mail on receipt of price (\$1.25) by John A. Black, Business Superintendent, Presbyterian Board of Publication, 1334 Chestnut street Philadelphia, or any of the Depositories or Booksellers representing the Board.

BY MISS KATE A. RANKIN.

FORT WRANGELL.

Our family is still growing. Two have been added to our number since I sent in my last report, both snatched as brands from the burning. One little girl, of seven, was held by an Indian as a slave, because her mother had, he said, bewitched one of his friends. The child's friends came and implored Mrs. McFarland to rescue her, which she did. The man was very angry. He threatened to kill two little girls, aunts of the little one who was taken from him. The matter was handed over to the captain of the man-of-war, who will stop all such proceedings.

The second little girl was sent to the Home, but her two aunts, very bad women, took her with them, intending to keep her for money-making purposes, but we secured her before they could carry out their plans.

Fourth of July was spent in a very quiet, peaceful and pleasant way. The Christian Indian women made a feast to keep the Indians out of mischief, and well did they succeed. Our girls sang for the people at the feast some of our national songs and Gospel songs, which were very highly appreciated by the people.

In the evening, George Shakes, our head chief, had a play in his house, so as to carry out their plan of keeping the Indians from doing wrong. They had a grand time, playing the plays that take the place of their Indian dances. Dr. McFarland made a few remarks, telling them the reason we celebrate the day, and closed by singing and prayer, when all retired to their homes quietly and orderly. Flags were hoisted and cannon fired. The day was spent and closed in

a manner that would have done credit to any city in the United States.

My Sabbath-school class is still growing in interest. The attendance is not so large during the summer, as the children have gone with their parents to their fishing places and berry picking; but those that do attend are very attentive while I tell them the story of the Saviour's love. For a while I taught them from some illustrated lesson rolls some kind friends had sent. They were a great help in impressing the lesson on their minds, but the fire destroyed them.

Sabbath afternoons, between services at church, I have the girls formed into a class, and teach them some days the Catechism, then again a Bible reading, and other times a prayer-meeting, the girls who are members of the church taking part and leading in prayer.

In July, Dr. McFarland, wife and myself, with eight girls, went to the fishing ground of Mr. McColough, who very kindly invited us to come. He would give us fish to salt; he caught them with his seine, and gave us salmon to the amount of eleven barrels, which we have salted for winter use.



“SITKA, Sept. 4th, 1883.

“School has again commenced, although many of the scholars are still away with their parents; fishing and trading. The Home boys have been off for the past week securing wood for winter use. They returned Saturday, with a raft of between twenty and thirty cords, and without any assistance. As this is their first attempt at anything of the kind *alone*, they are very proud of it, and justly so, too, we think.

“The girls do all the cooking now, and are quite successful in this culinary department.

“I hope our friends will begin to send us MITTENS, SCARFS, HOODS, WRISTLETS, etc., for Christmas. It takes a long time for them to reach us. O. E. A.”

Please send boys' woolen or knit worsted caps also. Such articles can go by mail, in registered parcels. Direct to Mrs. A. E. Austin, Sitka, Alaska. If this dear friend should receive an over-supply, she will be sure to share the gifts with other Alaska mission schools.

Please report value of articles sent, to Mrs. D. M. Miller, 23 Centre Street, New York City.

ALASKA.

1883

BY MRS. A. R. MCFARLAND.

FORT WRANGEL.

DEAR BRETHREN: I thank you very much for your nice letter. But oh, my heart is too sick to write. We are indeed stricken and afflicted in the loss of our dear home. Yet we have much to be thankful for. Annie Graham, who you know, had consumption, was very low. Miss Rankins ran up stairs and carried her down; just had time to get her out of the house. She was carried to Mr. Young's, where she died the following Tuesday. Another of the children made a very narrow escape. She had gotten up in the dormitory, and the fire had reached the stairway, so she could not get down. She was discovered and gotten out from the outside. Of course my personal loss, as well as that of the other missionaries, is very great. But if I could have saved the building, or even any of the supplies for the children, I would not speak of my own loss. We are all in the old hospital building, but it is very different from when we were here before. Our family is three times as large as it was then, and now we have nothing to live with; besides the house has run down and is terribly out of repair, so that it is anything but comfortable. But oh, I was so thankful to have it to gather my poor children into, so our work could go right on. My heart is almost broken. Sometimes I feel as if it is too much. Yet we are sure God is a tender, loving Father, and knows what is best for us. I feel too crushed to write any more. Pray for me that I may be willing to bear whatever God sends.

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1883

THE CHILCAT DISTRICT, ALASKA.

BY DR. A. KRAUSE, IN "ZEITSCHRIFT DER GESELLSCHAFT FÜR ERDKUNDE." TRANSLATED FOR THE PRESBYTERIAN HOME MISSIONARY, BY REV. P. A. SCHWARTZ.

Between latitude $49^{\circ} 58'$ the west coast of North America presents a high, rocky, indented line, with numerous islands of various size.

From the extreme east end of the Cross Sound inlet, extending from the ocean far into the Continent, the Lynn channel 60 miles* in length, branches off towards the north.

Into this channel are discharged the waters of the Chilkat River, which has given its name to the whole district through which it flows, and to the Tlinget Indians inhabiting this district.

The Lynn Channel was first explored in the year 1794 by Vancouver; prior to him, English and American trading vessels had touched here, while the Russians, up to 1794, had extended their hunting expeditions only as far as Behrings Bay (Yakutat), the spot where Behring, on his last disastrous voyage, in the year 1741, reached the American coast. Nevertheless, the Russians were the first settlers in the northern Alexander Archipelago.

In 1799 a fortified factory was built by Baranoff, director of the Russo-American Company on Baranoff Island, near the present Sitka; and this settlement soon began to flourish, notwithstanding the hostile feelings of the natives and the not less damaging competition of rival traders from other nations. These quarrels and differences were finally settled by treaties with the governments of the United States (1824) and of England (1825). Simultaneously the boundary line between Russian and British North America was agreed upon, to run from Mt. St. Elias north to the coast of the Arctic Ocean; thence in a south-eastern direction along the coast of the Pacific Ocean, to the mouth of the Nass River in Observatory Inlet. The narrow coast-line thus bounded, together with the numerous adjacent islands, forms the Sitka District of the Russian-American possessions.

At Sitka the Russians had frequent calls from trading Chilkat Indians, whose territory the latter rarely entered. When in 1837 the whole traffic along the coast was rented to the Hudson Bay Company, a trading vessel made its regular appearance during the summer months in Pyramid Harbor (Labouchères Bay), announcing its arrival to the inhabitants of the villages along the banks of the Chilkat River by firing of cannon, and then opened a brisk trade with the natives, who offered furs, obtained mostly by annual trading expeditions into the interior. From these people the Russian officers obtained the first, though meagre information, of lakes and rivers lying beyond the coast mountains, and already in 1848 they were able, by means of native messengers, to communicate with their recently-founded forts on the Pelly River.

To Davidson—who stayed at the lower Chilkat River a short time for the purpose of making observations of the total eclipse of the sun, occurring Aug. 7, 1869, we are indebted for correct information concerning the Chilkat District, the exact location of Pyramid Island, and the upper Indian village, Kloquan.

When in 1867 the former Russian-America—its boundary-line remaining unchanged—was purchased by the United States, a large number of adventurers, miners, and traders poured into Southwest Alaska and the Sitka District; and not until recently have they also penetrated into the Chilkat region. Here, on the shores of Portage Bay, the Trading Company of the Northwest, founded a trading-post in 1880, and the Presbyterian Board of Home Mission erected a mission building and

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school house in the year following. About this time gold-diggers made their appearance in Lynn Channel. Leaving the mines at Fraser River, they had come more northward, following the traces of the precious ore. The Cassiar Mines, situate beyond the Pacific Watershed, near the source of the Dease River, had within the last ten years attracted thousands of gold-diggers, who made Fort Wrangell their starting-point for the interior, and to some extent also their winter quarters. At present these mines are deserted, but in 1880 gold was found near Gastineaux Channel, and the small mining town, Juneau City, sprung up in the primeval forest, containing, in 1882, about three hundred whites and a number of Indians, employed in the gulches and quartz mills. During the past summers small parties of miners have gone from Lynn Channel along the old Indian path into the interior of the Yukon region; of the three parties of last summer, numbering in all twenty-four men, some intended to stay through the winter, in order to be on the spot early in spring. To my knowledge, these were the first whites who thus reached the Yukon. It has been said that men of the Hudson Bay Company, who about the years 1838-'40 first entered the Yukon District near the Pelly River, met a company of Russian traders at Takho Lake; if this be so, these traders could not well have come from any other country but the Chilcat District, or from the valley of the Takho River; or these Russians were Chilcat Indians (Koloschen), who had brought Russian wares from the coast. In support of this theory we may point to the fact that this powerful tribe used to consider the traffic with the nations of the interior as their monopoly, and to guard it with zealous care.

Maps of the Lynn Channel have been prepared at different times: Whidbey (1794), Lindenberg, (1838), and Symonds of the United States ship, "Jamestown," who in 1880 published a valuable map, containing details of the northern portion of Lynn Channel, of the exact location of Indian villages, of the existence of two large sweet-water lakes, and of "Tyva Inlet."

TOPOGRAPHIC-GEOGNOSTIC DESCRIPTION OF THE CHILCAT DISTRICT.

The Lynn Channel has an average width of five nautical miles. At the South end (Seduction Point), we find the Chilcat Islands, rocky, steep and well wooded. One of these contains Pyramid Harbor, (the natives call it L'chtinige), near which a salmon-canning establishment is to be erected during 1883. On the east side of the Seduction Peninsula good anchorage is found at Portage Bay (Daschu) on the shores of which are found the houses of the factory and of the Presbyterian Mission, as also the temporary huts of the natives.

The discovery of the Chilcat River we owe to the above-mentioned Lieutenant Whidbey of the United States Navy. He had no idea, however, of the length of this river and erroneously ascribed the large volume of water to the melting of snow and ice. By others, the importance of the Chilcat River has been overestimated. The explorers of the Hudson Bay region believed the Pelly River and the Chilcat to be identical, to extend several hundred miles, until, in 1850, Campbell, an officer of the Hudson Bay Company, demonstrated the incorrectness of this theory by going down the river from Port Selkirk to Fort Yukon.

The valleys of the Chilcat District are surrounded by mountains 1,000—2,000 meters high, and contain innumerable glaciers of enormous size. The fiords, averaging a depth of 50 fathoms, have steep banks: sand-bars are found only at the mouth of rivers, covered in spring and autumn by numerous aquatic birds. The rivers in this district rise in July and August, often 1—2 meters.

The watershed between the coast rivers, and the Yukon District may be reached from the coast in 1—4 days, crossing mountains 800—1,300 meters high, and covered more or less with pine forests, and picturesque lakes.

The most important, best and first-known tributary of the Yukon is the Pelly River, coming from Frances Lake on the west decline of the Rocky Mountains. Of other tributaries of the Yukon little that is reliable is known. In May last, the

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well-known explorer, Lieutenant Schwatka, started for the Yukon Region, intending to go down the river to its mouth.

About the geognostic condition of the Chilcat District but little can be said. The bulk of its mountains is syenite, interspersed with hornblende, copper, iron, marl, limestone, and—if the statements of the natives may be relied upon—containing also coal.

CLIMATIC CONDITION.

By long-continued meteorological observations at Sitka, we have obtained correct information concerning the temperature of Northeast Alaska. It is well known that the mean annual temperature here is considerably higher than at places of the same latitude on the east coast, owing to the mild winters and cool summers of this region. This favorable condition of the climate of the west coast is limited, however, to a very narrow line, a change of climate being perceptible after a few days' journey into the interior. Observations made at Fort Wrangell, near the mouth of the Stakhin River, and at the Cassiar gold mines show the temperature at the latter place to be of such severity as to freeze the mercury occasionally.

Nowhere on earth is the precipitation of moisture greater than in the Chilcat District, including Sitka and the whole northwest coast, where along the high coast-mountains the moisture is condensed into almost incessant rains during the summer, and deep snow deposits during the long winters. In the latter half of the year 1881-'82 snow fell to an average depth of three feet on a level: in June snow was still found in the valleys, and new snow fell above its boundary lines as early as September.

These enormous snow-drifts naturally produce huge glaciers, of which the Chilcat District contains the highest and largest, though none of them reach down to the sea, except one near

the Takuford. These glaciers, in their variety, beauty and grandeur defy description. One of the larger ones in the lower Takhin Valley, moving slowly downward, has pushed its gigantic ice masses into a beautiful pine forest: enormous rocks, precipitated from its lofty brow, strike against gigantic trees, thus destroying them ere they fall into the icy embrace of the glacier. A magnificent view of mountain scenery—especially when the atmosphere is clear—may be enjoyed from the heights on the northern Fiehini shores. Endless ice-fields seem to extend from south to west and to connect with the ice masses of Glacier Bay and Mount Fairweather. The contrast between the masses of ice and snow and the dark-green pine forests, the gloomy-looking rock-precipices and the deep blue of the fiords present a scenery which in beauty and grandeur vies with any European Alpine world.

The more marked is the contrast when going farther into the interior. After having crossed the watershed toward the Yukon, the glaciers cease altogether, with the exception of a few on the west Kussooá. Thunder-storms, we are told by the natives are very rare here; and during our stay of nine months we had not one. The appearance of the aurora borealis is the more frequent; we observed six in February, ten in March, four in April, and a few during the summer months.

PLANTS AND ANIMALS.

These correspond to the difference in the climate of the coast and the interior. Vegetation here has small chance of extension or development, being limited by bare, rugged rocks, and eternal ice and snow fields; even the river-deltas are often found covered with stones. The low banks of the rivers, and the islands in the rivers, are densely covered with *tacamahac*, willow, and alder; the *tacamahac* attains large dimensions, and furnishes the natives material for the construction of their canoes. Various shrubs, dogwood, snow-ball tree, gooseberry, blackberry, raspberry, and roses form an almost impenetrable thicket, of such a peculiar growth near the ground, that the traveler can make but slow progress. Grass-plains and meadows are found in the valleys, where the blue sword-lily, cowslip, lupine, anemone, and other flowers are found. The extensive marshes have a flora of their own; the level sandy banks show vast sea-grass meadows, while rocky

places are covered to a great extent by a rank Alpine vegetation. We cannot fail to notice the immense pine forests of this region, covering the mountain slopes, fiords and valleys, interspersed occasionally, especially in moist places, by willow and alder clusters, or by birch-copses along precipitous hill-sides. It is rather singular, that the trunks of a large number of trees, measuring from 3-4 miles in circumference, have a decided twist to the left, -of red cedar, which attains perfection on Queen-Charlotte Island, only one tree was found near Portage Bay. Yellow cedar is not known in the Chilcat District. In low, marshy places, vegetation of almost tropical luxuriance may be seen. A heavy carpet of moss covers the ground, lichens clothe the trees, gigantic ferns, high blueberry shrubs, and similar plants form a dense mass of underbrush. In winter, it is comparatively easy to travel on snow-shoes, over the deep snow, but woe to the luckless traveler, who in summer, leaves the narrow Indian path and loses his bearings in the wilderness! While his feet get entangled in the famous "devil's club" (*Fatsia Horrida*), myriads of blood-thirsty mosquitoes and gnats will fall upon him.

Extensive forest-fires are unknown, owing to the great moisture of the lowlands.

At an elevation of 750 m. the pine forests give way to small shrubs; in this region are found genuine Alpine mats covered with flowers. At an elevation 1,050 m. only small willow trees and dwarf-birch are found, and still higher, a purely northern vegetation, similar to the one found on a Norwegian fjelde, begins.

Though the wants of the natives, as regards food and clothing, are mostly supplied by the animal world, the products of the vegetable kingdom are also made use of. The roots of the Sitka pine, also grasses, reeds and the fibres of the red cedar are used as braiding material. Palatable roots, succulent herbs, fresh sprouts, onions, etc., found in early spring, constitute a pleasant change after the exclusive fish diet of a long winter. The roots of the lupine, partaken of in large quantities, produce intoxication. Very common among the Indians of the coast is the chewing of rosin obtained from trading Indians of the interior. Berries, of which a great variety is found, from a valuable article of diet in the household of the Indian.

The animal world of the Chilcat District is nearly the same as that of British North America--grizzly and black bear, red fox, gray and black wolf, sloth, marten, ermine, otter, muskrat and beaver, the latter only in small number. Dogs are numerous around the villages, and are sometimes trained for hunting, never for drawing of loads. On the plateaus we find the reindeer, mountain-sheep, (*Ovis Montana*), the mountain goat, ground squirrel and marmot, the latter making its presence known by a long-drawn, shrill whistle. The moose is found in the interior, at the lower Lewis River.

Birds are not numerous in the Chilcat District. We find here a peculiar species of plover (*Cyanocitta Stelleri*); the beautiful white-plumed sea eagle, (*Haliaetos Leucocephalus*); the woodpecker, snow-hen, woodcock, and an endless variety of aquatic birds. Among the summer visitors we note especially the humming bird of California, (*Selasphorus Rufus*), which has lost none of its natural vivacity amid mountains of ice and snow, and flits like a sun-beam from one tree to another, or buzzes, bee-like among the rose and raspberry blossoms. It has never been found on the other side of the watershed, and probably does not go beyond the passes leading to the Yukon. For migratory birds the valleys of this district offer one of the most convenient passages to the Yukon and the shores of the Arctic Ocean. Reptiles have not been found in the district; of amphibious animals, only the frog and the toad. Fishes are of paramount importance to the natives. The salmon constitutes the daily bread of the Indians, and is caught from July to October in large numbers.

POPULATION.

The Chilcat Indians form a special tribe (Chilcatkon) among the Tlingit nation, living between the south point of the Prince of Wales Island and Yakutat Bay. Four ancient Indian villages are found in the Chilcat district: Jendestaka (16 houses with 171 inhabitants; Klokuan, 20 miles farther up, the largest village (65 houses, with 558 inhabitants); Katkwaltu (11 houses, with 125 inhabitants); Chilcoot Village, near the

mouth of Chilcoot River (8 houses with 127 inhabitants), and Tanany, with two houses and 20 persons. Since the founding of the factory and the Presbyterian Mission at Portage Bay, (Haines) the people of Chilcoot and Jendestaka have built themselves small houses near by, returning, however, during the spring to their own ancient villages.

From the earliest time—certainly prior to their intercourse with the whites—commercial intercourse has existed between the Indians of the coast and the Gunanahs, a tribe of the Tinneh nation, residing in the interior. The latter offered furs and leather; the former articles obtained from the whites; rifles and ammunition, knives, hatchets, blankets, cloth, and a peculiar kind of whiskey distilled from fermented syrup. When the Hudson Bay Company extended their trading posts from the Mackenzie to the Yukon, the lucrative trade of the Chilcat Indians was materially diminished, and the suspicion that the latter had a hand in the destruction of Port Selkirk in 1851 is therefore not without foundation.

Notwithstanding their close proximity to the Russians, the Chilcat Indians have thus far been but little influenced by foreign culture; the energetic advance of American traders and gold miners, and the founding of missions will soon produce a marked change. The Chilcat Indian does not retreat before the white man; on the contrary, he cultivates his acquaintance and invites him into his district. Wherever the Trading Company of the Northwest erects establishments, the Indian finds lucrative employment; it is only to be regretted that his acknowledged usefulness is diminished by his natural leaning to strikes, a fact which has more than once led to the failure of important enterprises.

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Jan 28. 1883

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Journal of Education.

ALASKA: ASSISTANCE ASKED FROM THE FRIENDS OF EDUCATION.

By Sheldon Jackson

A new era is opening for Alaska. Two years ago gold mines were opened about 160 miles northeast of Sitka, and the mining village of Juneau was established. From these mines \$150,000 worth of gold-dust was taken last season. Rich discoveries were also reported in the valley of the Upper Yukon River. These reports have created considerable interest in the mining regions of Arizona and the Pacific Coast, and hundreds have, within the past few months, gone to Alaska.

As a mining excitement first opened up California, Colorado, and Montana to settlement, so the present movement may be the commencement of the development of Alaska. That development has already commenced. In addition to the quartz-mills and mining-interests, trading-posts have been established at a number of native villages. The Northwest Trading Company has established extensive works at Killisnoo for the manufacture of fish-oil. Four salmon canneries have been established at different points, and several fisheries at others. Extensive cod-fisheries are in operation at the banks, off of the Shumagin Islands, and sawmills are running at Sitka, Roberts, Klawack, and Jackson.

These changes again bring up the question of education. Shall the native population be left, as in the past, to produce, under the encroachments of the incoming whites, a new crop of costly, bloody, and cruel Indian wars, or shall they be so educated that they will become useful factors in the new development? The native races are partially civilized, industrious, anxious for an education, readily adopt the ways of the whites, and with the advantages of schools, will quickly, to all intents and purposes, become citizens. To accomplish this, requires the sympathy and coöperation of the friends of education throughout the country.

Many intelligent Americans have for some time past felt ashamed that any large section of our land should be left without educational privileges,—that Alaska should be worse off than when under Russia, the United States having failed to continue the schools that for many years were sustained by the Russian government.

In 1882 President Arthur sent a special message to Congress, asking for an appropriation for schools in Alaska, to be administered through the National Bureau of Education and the Department of the Interior. It is now proposed to renew the agitation. This can be done by the friends of education using influence with their congressmen. It would also be of great assistance if at each of the State and other educational conventions of

the summer a resolution could be passed and officially sent to Hon. Henry M. Teller, Secretary of the Interior, requesting him to use his influence in procuring an appropriation for common schools in various sections of Alaska, and an industrial training-school at Sitka.

SITKA, ALASKA. *Duplicate*

A Letter from Mrs. C. M. Willard to the Sabbath-schools.

My dear young Friends: Why yes, indeed, I will tell you about Sitka! It is situated on a beautiful harbor bearing the same name, and indenting the western coast of Baranoff Island. Great mountains to the east and north stand guard over the little town nestling at their feet, sheltering it from the cold winds and snow, that blowing from the far icy inland, strike these old protectors, and turn their stern heads white.

And seaward, too, island fortifications, thrown up in the long ago, shield this favored child-city from the roughness of the waters.

It is not cold here. At the foot of the mountains there is indeed enough ice on the little lake (whose waters, flowing down, keep turning the great wheel of the saw-mill in town) to make skating for some days—at least, during the short Winter—and snow enough falls to make a hand-sled quite a pleasure on the long, smooth street. The little folks, aye, and the big ones too, enjoy

it hugely. The little Indian boys ride just like white boys, only, do you know, I have never seen them going “grinders”! They do slide in every other way, and on every conceivable kind of sled; but boxes, bits of boards, and shingles, are the most common. Everybody has to be quick about enjoying it, for it doesn't stay long. The ground may change in an hour, from its native gray to the snowy white, made gay with noisy children, and in an hour more all the snow may have vanished, and the rain be pouring down.

The town itself is a little old tumble-down affair, more remarkable for its mossy Russian ruins than for anything else, and yet there is a feature made more strikingly prominent by these very things, a fact which is very sweet to Christians—that striking far beneath this heap of social rottenness and the decay of earthly splendor, there is a root which, springing up, shall one day bear the white flower of immortal life. We saw the blade in the first mission-school started here, and which developed into the first Home for boys. The building, which was a part of crumbling Russia, was destroyed by fire in January, 1882. And now we see not only a fresh green blade of promise, but the “ear,” in the great new building for a hundred boys and girls, which Dr. Sheldon Jackson erected last Fall.

You, and those whom your means sent out, work together with the Lord of the harvest for the filling of the “full corn in the ear.” Let us labor together with prayer, that at the last there may be a great and joyous gathering in and rendering up of the precious grain.

The new mission building is at the extreme eastern edge of the town, with old Pop-off Mountain behind—almost overhanging it. At the western end of the long town, in a part from which, during Russian rule, the main town was barricaded, is the native village, with its front open to the bay, and with a higher ridge of ground close behind, and which is almost as thickly built with little houses for the dead. As a natural barrier, great rocks push out from this ridge towards the bay. Just at the entrance of the village, and there where water and rock fail to meet, is the builded barricade, with a single opening into the smooth, green common.

The common is used for such outdoor games as are played by young people, and as a parade-ground by the marines. It seems, however, to have been in the old days a park, whose picturesque music-stand still remains. But the trees, together with the cottage residences occupied by the Russian officers, and which surrounded two sides of the park, were burned down long ago. A stone wall on the third side, with cannon, kept the law between land and sea. Along the fourth side, and directly opposite the barricade, still stands the Custom House and barracks, between which, guarded by mounted brass cannon, is the double gate entrance to the castle, built on a high rock, overlooking both town and harbor, and reached by wearisome flights of stairs. This immense old log structure, with the arched win-

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dows of its high, gabled-centre roof looking out to sea, is the third building which has occupied this rock top. The first was destroyed by fire, and the second—a brick building—by an earthquake; but all three have been scenes of much magnificence, as the residence of the ruling Prince.

The hewn logs of this building are fitted into each other like round-bottomed troughs, with moss and clay between, and dove-tailed at the corners, through each of which passes a great copper bolt, from roof to foundation. During Russian reign Sitka was full of life and gaiety, having beside the Prince's family his suite, Government officials with their families, and the Russian navy of the Pacific. There were also the officers of the Greek Church, from a bishop down.

The Church at that time was rich—magnificent with its pictures, its gold-wrought and jewelled frames and hangings, much of which wealth was stolen, it is said, by the soldiers of the United States. There were also at that time several schools. There were also shipping-yards, with "ways" for launching vessels of a thousand tons. After the transfer of the country to the United States, and the consequent removal of nearly all the better class of Russians, civilization sank to almost native rudeness, without one saving hand. Schools ceased, industries failed, and depraved Americans introduced whiskey and vice, which running riot is rapidly reducing a once rugged race to extinction. In front of the Government buildings, passing through the common, is the hard, smooth avenue running directly through the town, from the wharf back of the barracks to the "Sheldon Jackson Industrial School," and for a mile beyond through the evergreens, which, opening here and there, give lovely glimpses of the bay.

There are no horses and carriages to travel this road now, though in Russian days they were both numerous and fine, I have heard. The nearest approach to such an equipage now, is a heavy dray drawn by a team of mules, which were brought here for work in the mines. There are, besides, of four-footed travellers, three or four cows, several goats, two sheep, and dogs innumerable. The stock of vehicles includes a hand-cart, a water-barrel on wheels, a baby-carriage or two, and several wheelbarrows.

The two-story mission building, one hundred feet long and fifty wide, stands on an eminence which slopes gently to the beach, and commands a view of ocean, bay, islands, and mountains, that is unsurpassed. The house is a frame, plainly and substantially built, containing, besides the teachers' apartments and those of the children, a large room for the accommodation of the day school

and Sabbath services. The present building is but the nucleus for several other hoped-for buildings, to be grouped about it as the ways and means increase. For it is hoped that this will grow into the central training school, where the children can be taught trades.

Sitka, as you know, occupies the central position, geographically, among the Presbyterian mis-

sions of Alaska. And although a Home, and a good home, at each of the stations seems a necessity to the best progress of the work, yet it would seem to be a wise economy to concentrate so far as to provide the best facilities for the teaching of trades in the one and centrally located school, to which all may have access as the peculiar tastes and aptitudes of the children are discovered in each mission by its own teachers.

CARRIE M. WILLARD.

March 12, 1883.

SOME ALASKAN LORE.

TRUTH FROM A SMITHSONIAN SAVAN.

The Country Painted in Its Natural Colors
—No Gold Mines, a Wretched
Climate and a Scandalous
Native Population.

Special Correspondence of the Telegraph.

WASHINGTON, January 27.

Recent glowing notices of the great value of Alaska gold mines, and many editorial endorsements and notices of the same in the daily press, prompted your correspondent to look up Mr. Henry W. Elliott, a gentleman in the Smithsonian Institute, this afternoon, who has made his name well known to naturalists all over the world, and the public generally, by his published works upon the seals of the North Pacific, particularly those upon the fur seal island of Alaska.

Mr. Elliott was found in his studio at the Smithsonian surrounded with pictures finished and unfinished, with specimens of birds, fishes, dusty books, papers and what not, all seemingly in confusion, thrown together. "I have called to see you in regard to Alaskan matters, and if you want to speak plainly, I will not use your name, if you say so," said I. "On the contrary," said he, "I prefer that you do use my name, only stipulating that you report me *verbatim et literatim*," was the prompt reply.

After saying that his first knowledge of Alaska began in 1865-'67, when he, in company with nearly three hundred others, thoroughly explored all the country between Cariboo, British Colombia, and the headwaters of the Yukon River, just back and to the eastward of Sitka; then again going to the Pribylor group of Seal Islands, in Behring Sea in 1872-73; then making a survey of western Alaska in 1874 in United States Revenue Marine Cutter "Reliance" placed under his orders for that purpose and finally a trip to the Seal Islands in 1876, he concluded by remarking.

"I do not give you my opinion only of the value of Alaska's resources, but rather the real recognition which a vast majority of those who have been there render to the

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subject, because I am only one of a thousand of our people who have been up there in the last seventeen years, but what I say is what they will nearly all affirm. Now go ahead with your questions and I will make myself as brief and explicit as possible."

"What is the area of Alaska?"

"Between 540,000 and 560,000 square miles, or broadly stated, about one-sixth of the entire superficial extent of landed surface in the United States and Territories combined."

"What is the population, and who are they?"

"To-day, I presume, about 500 whites, men, women and children, some 4,500 Aleutes and Kodiakers, about 1,600 Creoles or half-breed Russian and Aleutes, about 9,000 Indians, and 12,000 Innuits or Eskimo. The whites are scattered as miners (near Sitka), fishermen and traders all over the entire seaboard of the vast area, 1,200 miles north and south between Fort Simpson and Point Barrow, 2,000 miles east and west between Fort Wrangel and Attou; the Indians live chiefly in the Sitkan district and head of Cook's Inlet, while the Eskimo take the entire littoral regions of Behring Sea and the Arctic Ocean; the Aleutes and Kodiakers occupy the Aleutian archipelago and Kodiak Island; the latter are Christians to all outward sign and profession, live in fixed villages, sustain churches of the Greek faith, and are in fact the only natives of that country that are capable of living and even semi-civilization; they are docile and quiet, as much so as our colored people right here in the city."

"Can the Indians be civilized and the Eskimo?"

"No; the Russians tried the experiment faithfully for sixty years prior to our taking charge of the region, and so have our people tried the same thing on the Siwash of British Columbia and Washington Territory and Oregon during the last forty years, all to no purpose whatever. Any one who has been much on the frontier understands the futility of attempting to change the character of the real Indian. Exceptions to the rule are noted very enthusiastically, but that does not affect the correctness of my statement."

"What about the climate?"

"Rev. Sheldon Jackson is quoted as saying that it is as good as that of Georgia."

Such a statement is simply mild idiocy coming from such a man, to be most charitable. Georgia possesses a climate in which all the cereals and many of the tropical fruits, as well as all of our own, regularly ripen, while Alaska has never allowed a head of wheat, barley or oats or an ear of corn to mature, and never will as matters now stand, while none of our fruits known as garden and orchard products can be successfully grown there; the comparison is absurd. While it is never very cold on the seaboard of Alaska, still it is never very warm; and in the southern parts so abominably gusty and foggy, sleeting all winter and drizzling all summer, that it may be epitomized as the most wretched of all climates—not cold enough in winter to make good ice, and not sunbiny or warm enough in summer to ripen a head of oats."

"What about the great gold mines of that country?"

"We have been regularly treated to that idea every single season since we took charge of Alaska, and yet up to date there has not been a single good gold or silver mining settlement located in all Alaska—not one. These cooked up announcements comedown naturally enough, considering the source. The coast line of Southern Alaska is geologically similar to that of British Columbia, of which it is the direct continuation up to the foot of Mount Fairweather,

300 miles north of Sitka. This coast line of British Columbia and that also of Alaska has been looked over by not less than ten thousand hardy, indomitable miners since 1862, and not a single healthy, permanent settlement have they located in either region up to date. Comment is unnecessary. The great gold-bearing belt is the flank and backbone of the Rocky Mountain range. This crops out everywhere between Mexico and the Arctic ocean. By looking at the map you will find that while it enters our Alaskan line, it is so far north and so far from the warmer influence of the coast isothermal, that is practically beyond our settlement and development—barred out by the rigorous climate, which locks everything up in iron bands of frost full nine months of every year."

"What about the fish?"

"Great local abundance of salmon, cod, halibut and herring—plenty for a large population—The Alaskan natives are all fish-eaters, pure and simple. The salmon of the Yukon River and Kuskokim are doubtless the finest in the world and the most abundant in supply."

"What about the furs?"

"If you except the fur seal product of the Pribylov Islands, and the sea otter catch of the Aleutian Islands and Kodiak, the rest of all Alaskan fur trade is a mere bagatelle—the annual yield of marten, bear, land otter, fox, mink and beaver skins will not amount to over \$150,000 in gross value. Of this small amount, three-fourths of it must be credited to the Yukon and Kuskokim regions, the balance from Cook's Inlet and Sitka. The fur seals represent a gross value of \$1,000,000 annually, which pays a tax of \$37,000 every season into the public treasury, while the sea otter catch shows a gross face value of, say \$500,000. Upon this latter industry the entire Aleutian and Kodiaker population of Alaska, as well as the Creoles, depend exclusively for the means with which to support themselves as they do."

"How many trading companies are there now in the field?—competing in Alaska?"

"Three or four chartered associations, and a half-dozen or so individuals."

"Was the great fur seal company responsible for the recent trouble at Sitka—shell-ing that Indian village about which so much has been published in the papers?"

"No. The Alaska Commercial Company, to which you refer, has no station or agent even anywhere nearer than 500 miles of Sitka,—it never has. This rumpus was raised by the agents of the "Northwest Fur and Trading Company," of Portland. From what I can learn of it, the affair was a very stupid piece of business for people to engage in, who have the ostensible trading interest at risk, which they profess to have. I am no lover of Indians, but if I was up there looking after trade among them, I would pocket the loss of twice 200 blankets rather than make the row and stir up the everlasting hatred which they have; I would gain in the end. No sensible or successful trader ever made his time tell among Indians by such a policy."

"Do you know any of them?"

"No, unless it be the President, a pompous person named Schultze, who called on me here last winter, and became very angry because I would not agree to urge with him the organization of a Territorial government in the southeastern extremity of Alaska and favor the admission of a self-constituted 'delegate' to the floor of Congress."

"But you favor some sort of civil government?"

"Certainly; most decidedly so. In 1874 I

made the strongest presentation of the real needs of Alaska that truth would warrant, and have urged the creation of a judiciary, courts of probate, land entry, etc., with the necessary machinery to carry the laws into effect; but when I am called upon to endorse a scheme which provides a territorial form of government for this vast, microscopically settled region, I am prompt in saying that it is of no earthly service to the handful of whites up there, except to provide them all with an idle office at the cost of the public treasury."

"Who makes all this outcry in favor of it?"

"No one of the few *bona fide* settlers; it all comes from a few officials and ex-officials of the Treasury Department who have been or are stationed at Sitka, together with the selfish desire of a small subsidized mail line plying between Sitka and Portland. When we took possession of Alaska, we ignorantly presumed that Sitka was the chief port of Alaska and most important point; a mail line was established as a matter of course, and it has been kept up ever since; it goes once a month between Sitka and Puget Sound, and now gets, I believe, \$16,000 per annum from the Government for this faint service. The trade at Kodiak, at Belcovsky, at Oonga and at Omalashka is a hundred fold greater in each station than is that of Sitka, and each of these villages has as large and two, much larger population than that of Sitka [see census special agent's report on Alaska, Ex. Doc., No. 40, XLVith Congress, third session]. These people don't ask for a mail steamer, however; don't care about it; don't ask for a territorial form of government, and don't know what it means or who the "deleter" was or is. Yet they all read and write, the Christians, while nine-tenths of the people of Sitka and surroundings are howling rages, utterly vile in drunkenness and the like. I don't think the trade of the entire Sitkan district will amount to a gross value of \$10,000 per annum. It did not in 1876 I know, and it has not improved a whit since. great many furs are brought down the Ahco, Stickeen and Skeena rivers, from the British Colombian interior, which are credited to Alaska wrongfully; the wretched climate of the Alaskan coast forbids the growth of choice furs—it isn't cold enough."

"Lots of timber up there?"

"Plenty of it in the Sitkan district and head of Cook's Inlet, none elsewhere worth mentioning. It is, however, so inferior to the vast supply of Oregon and Washington territory and British Columbia, that it is practically useless for the present and immediate future—perhaps the next one hundred years."

Merald and Presbyterian.

CINCINNATI, JAN. 24, 1883.

ALASKA, which was purchased by our Government for the comparatively trifling sum of \$7,000,000, appears to be coming to the front as an immense source of wealth. In addition to the unequalled fisheries on its coast, and the immensely valuable timbers for ship-building, and importation, it is now reported that deposits of gold and other minerals are found there of great extent and unsurpassing richness, which are being worked, and need only the investment of capital and the enlistment of enterprise to develop the most valuable lodes of minerals known in the world. They are found at the base of the mountains, and can be traced up the sides.

Mr. Morris, the collector of customs at Sitka says, that "during last season a small force of men, with picks and shovels, by surface-digging, made over \$250,000."

"STARTING A SMALL BREEZE."

FORT BENTON, MONTANA, May 15, 1883.

Dear Evangelist: I have made a change of base since my last letter to you, and have journeyed north about two hundred miles. I am away up where some people (down East) say the blizzards come from. Now some folks would think it must be a terrible country, this being true. But they lose sight of the fact that blizzards, like many other things, good and bad, have a very small beginning. These blizzards are infants up here in the mountains, but when they reach the Dakota plains, they have grown and gathered strength, and by the time the States are reached, they are terrible.

Now I would like to start a small "breeze," and would like to have your help in the matter. I don't want to have it grow into a blizzard, for then it might do some harm. I would like to have it pursue a rather peculiar path across the country. Suppose it traverse the country along the Northern Pacific Railway, then on to Chicago and to New York, and then enter your columns. Then by a curious freak, unknown to scientists, suppose you cause this breeze to double back on its track, cross the continent and move up the Pacific coast, and strike Alaska.

But you ask, Why all this? Well, I have a fancy (perhaps Wiggins-like) that I see a cloud up there, a trifle larger than a man's hand, which is gathering over our Home Missions. I would like to blow the cloud away, lest it ruin our missions; and I don't want to create so great a storm as to injure either mission or missionary. On the other

hand, I would feel very sorry if (like Wiggins) I had raised a false alarm, and so induced fear, created stagnation among the fishers of men, and obstructed the good work of saving souls. But you ask what kind of a cloud is it, and how and when did I fancy I saw it. Well, my telescope is THE EVANGELIST of May 3d, and the name of the cloud is rather a peculiar one—"Mail Routes in Alaska."

My wife read the paper before I did, and called my attention to the poor missionary's family "found in the last stages of starvation." We have been depressed in spirit somewhat, because there was sickness in the family, and we were out of money, and had no meat, no butter, no potatoes in the house, and because we are trying to live on graham flour until our quarterly appropriation comes. All these good things are to be had in town; but they are not for poor folks. Flour is seven cents per pound, meat twenty-five cents, potatoes five cents (\$3 per bushel), butter sixty to seventy-five cents, and eggs are seventy-five cents a dozen, *in the Spring of the year!* Then, too, we have been sleeping on the floor all these weeks past, because we did not have money enough to buy even a rough bedstead; and often we have not had so much as a postage-stamp. My wife remarked: "We are *not near* so bad off as that missionary's family in Alaska." So I read the article, and we talked it over, and concluded that it certainly was a hard, self-sacrificing life to be a missionary in Alaska. I entered into hearty sympathy with Dr. Jackson in his effort to give them relief. But I told my wife that I was afraid he had made a serious mistake when he appealed to the Postal Department of the Government for aid and relief for our struggling missionaries. This mistake—if it is a mistake—is the cloud.

Shortly afterwards I read in this same paper "Does the Governor govern?" I called my wife's attention to it, and we compared the two. It is "an open violation of the Constitution of the State, which forbids the appropriation of money for sectarian purposes." What is? The "allowance of \$20,000 for the Catholic Protectory." But it is all right to get a postal service up in Alaska, because, you know, that is not for the Roman Catholics, but for the Presbyterians. We have not seen any second-hand reports, but have it direct from Dr. Jackson himself. Read that article of his again, and note these facts:

I. Dr. Jackson has, through Christian friends at Washington, obtained an appropriation to aid Presbyterian missions in Alaska. He states clearly why that star route was established. Thus: "1st. The missionaries are able to communicate with, and hear from, their friends. 2d. To secure fresh supplies of provisions at reasonable rates. 3d. Worthy Indians are furnished employment. 4th. The Board of Missions can keep informed of the progress of the work, and in case of special distress, afford prompt relief." Whew! This almost takes away my breath! We have had Star Route scandals, but this beats them all. This one was established in order that the mission posts need not be abandoned, or in order to further Presbyterianism.

II. Dr. Jackson states that he receives "no pecuniary advantage." I claim it would be all right if he did. Men are not in the habit of bidding on star routes unless they expect to receive some pecuniary advantage therefrom. But in this instance it is not a pecuniary advantage, but a Presbyterian; or if you prefer to have it—a religious advantage at the expense of the public treasury.

III. He states that this star route furnishes employment to "worthy Indians"; that the whole management of it is in the hands of "some one interested"—"missionaries" and "Christian Indians."

IV. We are told that two other offices are established, and the "public at large reaps the advantages." Now I do not want to stir up a "breeze" that will cool the ardor of our energetic, pushing Dr. Jackson; nor a blizzard that will freeze out our missionaries in Alaska; but this looks to me like an effort to hide the sectarian character of the whole transaction. Note the editorial comment: "A service to devoted missionaries and teachers at the far front, and to those under them." Is not this an appropriation of public funds for sectarian purposes?

V. Suppose those missions, missionaries, and converts were all Roman Catholics, would not we raise a breeze over "an open violation of the Constitution, which forbids the appropriation of money for sectarian purposes"?

VI. "Uncle Sam" wants to treat all his boys and girls alike in this matter, just as he wants the public school system should reach all alike. But we don't want the Roman Catholics of New York to get any portion of the school funds for sectarian purposes, and so we ought to be careful how we try to advance Presbyterianism through the Postal Department.

VII. I am pleased that Dr. Jackson says that "the Mission Board is in no way connected with it." I am confident that the Board would not have done this very unwise act.

In conclusion, I will say that I hope we shall have no Star Route scandal grow out of this; and I hope that those whom God has blessed with an abundance of this world's goods, and indeed all poor Christians, will see the necessity of coming to the immediate relief of our missionaries in far-off Alaska. Missionaries are often obliged to squirm, twist, and contrive one thing after another, in order to make a church live, and learn to stand up. It is no wonder to me that very often our men should adopt methods that appear to others very questionable.

C. L. RICHARDS.

EDUCATION and EDUCATORS.

The National Educational Association.

THE TWENTY-SECOND ANNUAL MEETING AT
SARATOGA, N. Y. 1883

FIRST DAY,—MONDAY JULY 9.

The twenty-second annual meeting of the National Educational Association began its sessions at the Methodist Church, Saratoga, N. Y., on Monday, July 9, at 10 a.m.

THIRD DAY—WEDNESDAY, JULY 11.

National Aid to Education.

The Assoc. assembled at 9.00 a. m., Prest. Tappan in the chair.

At the opening of the morning session Dr. Thomas W. Bicknell, chairman of the Com. on Resolutions, submitted a report, which was adopted *seriatim*.

Resolutions.

Resolved, That the thanks of the Assoc. are due and tendered to all hotel proprietors, railroad managers, and all other persons in public or private capacity, who have added to the pleasure and success of this meeting.

Education in the South.

Resolved, That we congratulate the educators in the South on the increasing interest shown in their work, and the better support it is receiving in their States, and that this specially encourages us to renew our appeal to Congress for the enactment of some adequate and proper measure of national aid to education in the Southern States.

Resolved, That this Assoc. sees with earnest approbation the many acts of generosity on the part of individuals and societies, which have lately been done in aid of the colored race, and that its members particularly honor the munificence of Mr. Slater, and highly approve of the action of the trustees of this fund in selecting as its chief guardian and dispenser, Dr. Attleus Haygood.

Resolved, That we observe with satisfaction that the Dept. of the Interior is seeking to devote certain appropriations for Indians mainly to the education of Indian children, especially to their education in industry and conduct, and that we will earnestly use our influence that Congress may coöperate to this end, that, by thus educating their children, Indian wars may cease, and the Indians may become self supporting and orderly citizens.

Education in Alaska.

Whereas, Alaska is the only large section of the United States for which some educational provision has not been made by law; and,

Whereas, It is a reflection upon our interest in universal education that Alaska should be worse off than when under the control of Russia, the United States having neglected to continue the schools that for many years were sustained by the Russian Government, or substitute better ones in their places; and,

Whereas, The President of the United States transmitted to the last Congress a paper from the honorable Comr. of Ed. calling attention to this neglect; therefore,

Resolved, First, that the president and secretary of this Assoc. be requested to prepare a paper asking the Government to make some provision for an industrial-training school at Sitka, the capital, and for an appropriation to be expended by the Comr. of Ed., under the direction of the honorable Sec. of the Interior, for the establishment of schools at such points in Alaska as may be designated by the Comr. of Ed.; second, that copies of the paper so prepared, signed on behalf of this Assoc. by the president and secretary, shall be transmitted to the President of the United States, the honorable Sec. of the Interior, and the Com. on Ed. and Labor of the U. S. Senate and House of Representatives.

On motion of Gen. T. J. MORGAN, of Potsdam, N. Y., the National Education Assembly in 1883 adopted the following :

Resolved, That we recognize with profound gratitude to God the cheering progress that marks the efforts to civilize the American Indians; that we see in this an unanswerable argument in favor of the continuance on the part of the government of the so-called peace policy; that we urge upon Congress the enlargement of the work already in progress, until adequate provision shall be made for the systematic education of all Indians of proper school age; that we specially urge the importance of appropriation of money for general education in Alaska and for the establishment of an industrial and normal school at Sitka; that we pledge ourselves, and call upon all philanthropists, not only to aid the government in this great work, but to do all that can be done, privately and publicly, to carry forward this great enterprise, until the American Indians become American citizens, with individual rights of property and suffrage and individual responsibilities and duties.

LETTER FROM BUCKEYE.

Something About Alaska.

Correspondence of the Toledo Blade:

WASHINGTON, June 27, 1883.

Alaska is such an "unknown quantity" that anything in relation to it that tends to illustrate the advantage of a purchase which, at the time that it was made, seemed to be a throwing away of the people's money, will not be neglected by the readers of the BLADE. I therefore refer to one of the circulars of information issued by the Bureau of Education (No. 2, 1882) giving the proceedings of the Educational Committee held in this City a year ago. In it is an address by Rev. Sheldon Jackson, D. D., pertaining to the educational wants of Alaska. But aside from its reference to educational matters, which only shows the utter negligence of the Government in providing for the most essential wants of the people that have come under its care, are some facts in relation to the country which are of general interest.

It appears from this address that the whole area of the purchase is something over half a million of square miles, or about equal to that portion of the United States lying north of Georgia and east of the Mississippi River. That portion of this great tract which answers to the general arctic idea of the country, lies back in the interior where snow and ice and glaciers abound and vegetation is at a discount. But along the coast line the climate is as moderate as in Minnesota or Wisconsin. The warm ocean currents that come up from the tropics impart their temperature to the air, and have the same effect as they have on the coasts of England, Scotland and Norway. They load the air with soft, humid vapors that darken the sky with clouds and sift down everlasting showers, but they also carry under their dripping wings that which gives perpetual fruitfulness and verdure.

In England it rains half the days in the year, and Nasby tells us that an Englishman is horn with an umbrella in his hand. A few years ago the writer left Washington in the latter part of March, when, as yet, no green thing had appeared to prophesy of the coming Spring; and eight days later, when he passed through the channel leading up to Liverpool, Ireland was in her richest robes of green, and England, between Liverpool and London, seem to be an interminable lawn of green, while the hawthorne began to show its light yellow blossoms. I had gone from barrenness in the Sunny South to find verdure and flowers in the latitude of Labrador, and the soft and showery air was sending life into the whole vegetable realm.

The same thing occurs on the coast of Alaska; and it is to be remembered that this coast is vastly greater than that of all our country beside. If stretched out in one direction it would encircle the globe. Its irregular line, flanked with numerous islands, sweeps up in a curve to Prince William's Sound, over 500 miles, and then down along the peninsula for more than 700 miles, ending in thousands of islands that extend 1,300 or 1,400 miles further. All along this immense curve the coast is studded with beautiful islands, and Alaska might properly be designated as the island region of America. Then there is a remarkable stretch of inland navigation, where ships may pursue their course for 600 or 700 miles, completely sheltered from the wild storms of the ocean. It consists of numerous channels, bold shores, deep water, protecting islands, large and small, innumerable bays and harbors, while the land furnishes an abundance of fresh water and fuel, and the water an inexhaustible supply of fish. Probably at no distant day the islands and shores will teem with a busy population engaged in all the various industries. These islands have an estimated area of 14,000 square miles. Among them are the two seal islands, from which

the Government derives an annual income large enough to pay the interest on the purchase. The annual rental of these islands is \$55,000, and the royalty on the 100,000 seals which the lessees are allowed to take is \$262,500. The cost of the purchase was \$7,500,000, which at three per cent., the price at which Government bonds are now sold, amounts to \$225,000, leaving a margin of more than \$100,000 on the side of the Government. The seal islands lie far out in the ocean and are insignificant in size. One of them [St. Paul] is 13 miles long and six broad and the other [St. George] is 10 miles long and six broad. They furnish nearly all the seal skins used in the world.

But the seal appears to be only a very small part of the wealth of this great region. Other furs make up a considerable portion of the present commerce, but fish and timber will probably be the reliance of the settlers for many years to come. The salmon fisheries are the richest in the world and cod, hesring, halibut, mullet, etc., are also in the greatest abundance. One firm in San Francisco caught 3,000 tons of cod in a single year. The dense forests of timber extend along the entire coast and will be of immense value as the timber trees fail in the older portions of the country.

The mineral resources of Alaska cannot be fully known for many years to come, but the indications are that it will furnish largely copper, and iron, and lead, and perhaps gold. The old mines thus far worked are in British Columbia and yield perhaps a million per year. It is believed that they extend into Alaska and specimens have

been found. At Gastineaux Channel, opposite Douglass Island, \$30,000 were taken out in one season. The volcanoes of Alaska are very numerous, but they are confined to the peninsula and the Aleutian Islands. Some of its mountains are the highest in the United States, St. Elias being 19,500 feet above the sea. It is also the great glacier region of North America. In some portions of the interior every deep gulch has its glacier, and they are said to be larger and grander than those of the European Alps. On Lynn Channel is a glacier 1,200 feet thick at the "snout." In one of the gulches of Mt. Fairweather is a glacier which pursues its way for 50 miles to the sea where its ice wall is 300 feet high. Another 35 miles above Fort Wrangle, is 40 miles long and 500 feet deep. It also abounds in various kinds of mineral waters. There are hot marshes, boiling springs and sulphur lakes. The boiling springs are scattered about at wide distances and have long been utilized by the natives for cooking their food.

The great river of Alaska is the Yukon, which used to be represented on our maps as emptying into the Arctic Ocean. Its length is not accurately known but is estimated at about 2,000 miles. It is navigable about 1,500 miles, and is so broad in places as to be more like an inland sea than a great channel rolling its waters into the ocean. It often spreads out into a width of 20 miles, when one bank cannot be seen from the other, and for about 1,000 miles its general width is from one to five miles. It is full of islands, and where it empties into the ocean it is divided into several mouths, which cover a span of over 70 miles. This great river, like the channels and bays of the coast, abounds in fish, and the supply seems to be sufficient for the world.

Sitka, located on one of the coast islands, is the largest town, being an old Russian settlement. Under the Russian Government it had schools and churches, and such culture as was afforded at home; but since it came under Democratic rule it has experienced only Democratic neglect, and great complaints are made of courts, want of Governments, want of schools, and want of sympathy. It will take time to right all these wrongs, but due attention and a great growth of population are not far away.

BUCKEYE.

MONDAY, JULY 30, 1883.

Alaska.

The territory of Alaska is to most of the people of this country as much an unknown country as the middle of Africa. We are wont to regard it as a barren, frozen region, somewhere in the neighborhood of the long sought north pole, inhabited by tallow-eating savages, and unfit for the residence of civilized people. When on the twenty-eighth of May, 1867, a treaty was ratified by the United States senate, by which for the consideration of \$7,200,000 the Russian government conveyed to this country 580,107 square miles of territory known as Alaska, it was regarded as so bad a bargain on the part of the then secretary of state, who was chiefly instrumental in effecting it, that it was denominated as "Seward's folly." Even up to this period, outside of the names of a few places on the coast touched by vessels, Alaska is an "unknown quantity." Alaska lies between latitude $54^{\circ} 40'$ and 72° , a distance north and south of 1,400 miles, and between longitude 130° and 190° east and west 2,200 miles. The coast line extends 2,500 miles, being two and a half times greater in extent than the Atlantic and Pacific coast line of the United States outside of it. The western part of the territory, a part of the Aleutian group is as far west of San Francisco as the coast of Maine is east of it, and thus San Francisco is the middle city between the extremes of our territory. The divisions of Alaska are the Sitka or southeastern portion, the Aleutian, embracing the Alaskan peninsula and the islands west of longitude 155° , and the Yukon, from the Alaskan mountains to the Arctic ocean. There are in the territory over sixty volcanoes, which have been active since the country was first settled by Europeans. From Puget sound one can sail a thousand miles through inside channels among the islands, passing sometimes by the edge of mountains rising from one to eight thousand feet in height. The Alexander archipelago has 1,100 islands. The Yukon is one of the largest rivers in the world. It is seventy miles wide at its mouth and for the first one thousand is from one to five miles in width. It is navigable fifteen hundred miles and is over two thousand miles long. There are other rivers of considerable length which are navigable.

The chief resources of the country now are furs and fish. An abundance of the best coal has been found in many parts of the territory, but the mines chiefly worked are at Cook's

inlet and St. Paul's island. The country abounds in great forests of cedar, spruce, hemlock, and fir trees of great size. Gold, silver, iron, copper, and a fine quality of marble have been found in large deposits, and only need proper working to make investments profitable. Fireclay of the best quality, gypsum, and sulphur are found in inexhaustible quantities, and there are considerable deposits of amethysts, garnets, agates, carnelians, and fossil ivory.

Every diversity of climate is found in Alaska. In the central part of the territory the thermometer often goes above 100° in summer and from 50° to 70° below zero in the winter. The snowfall in this region averages eight feet, and sometimes reaches twelve feet. Among the islands and on the southern coast the climate is not unlike that of northwestern Scotland. For five years in this region the greatest cold was zero and the greatest heat 77° . At St. Paul, Kadiak, the mean summer temperature is 51° and in winter 29° ; at Sitka, $54^{\circ}.6$ summer and $32^{\circ}.5$ winter. In only four winters out of forty-five did the temperature at Sitka fall below zero. The winter climate of Southern Alaska, it will be seen, is about the same as that of Kentucky and West Virginia.

The population at the time of the treaty was about 66,000. They are divided into Koloshians, Kenains, Aleuts, and Eskimos. They are much superior in all respects to the native American Indians. So far congress has made no provision for the establishment of a territorial government, but it is not unlikely that action will be taken in this matter next winter.

BECOME A MISSIONARY.

FT. WRANGELL, A., July 14 h, 1883.

Dear Friends of the Board of the South-west:

It has just occurred to me since dating my letter, that to-day is the anniversary of my arrival in Ft. Wrangell, and with four years trial of the country, the field and the work, I am glad to report, that the longer I am here the more I like this country, and the more I enjoy the work. We have not seen all the results attending our work that we could desire, neither have we found sunshine and flowers all the way. There has been here and there a little thorn: these have, no doubt, done us good. And it has taken much prayer, patience, and persistent pressing on to accomplish what we have. I doubt if the history of any mission

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can show an opening work richer from its start, more pressing in its claims and more promising in its outlook than the Ft. Wrangell mission. True, we have been called to pass through the fiery furnace of affliction. While you may have read much that has been printed, touching the fire, yet the half has not been told, of the privations and sacrifices we have been called to make. And if you could have looked in upon our home and could have seen the earnest company assembled there, and the bright, airy, cheerful rooms lighted up with earnest human faces gathered to learn of Jesus in a Christian home, you would doubtless have felt that your prayers, hopes and labors for us were answered. But on the morning of the 9th of February, the scene is change, our beautiful home is in ashes. Why was this permitted? we often ask.

It may be that through these trials we are being prepared for something better. How we prayed that the means could be raised to build and support a boys' home, and put our boys on a similar footing with the girls. Year after year our hopes were disappointed. Was it not strange that the first news that reached us after the fire was, "Arrangements are being made to enlarge your school facilities. Your late affliction may prove a blessing in disguise."

There will be a home rebuilt large enough to accommodate both girls and boys. How mysterious are God's ways, and His doings past finding out. Our school closed the last of June, the pupils passed a very creditable examination, singing, select reading and dialogues relieved the monotony of the recitations. A number of visitors were present, and all expressed their surprise at the progress the children had made, and just to think that some of these pupils who reflected such credit upon themselves and the institution, have been brought up out of the darkness and degradation of heathenism, is something which in its self repays for all toil and sacrifice.

The societies who have so faithfully aided us under the direction of the Home Board, would certainly have felt, could they have been present, that they could not have spent their money where it would do more good.

During the year there have been 135 enrolled in the schools, 70 boys and 65 girls, 39 of these belong to the Home. Six pupils have died during this term, and for a few weeks some of our scholars were afflicted with measles and whooping cough. We felt the loss of our large globe and outline maps in our geography class, but we hope it will not be long until these useful articles are replaced by some kind friend. I have saved the best part of my report for the last. Six of our pupils were led to Christ during the last winter, they united with the Church at our communion in *January*. We are glad to write you that the boxes which you shipped in *March*, reached us this month. They were joyfully and *thankfully* received. I cannot account for the long delay, unless it was the wreck of one of our steamers. But I assure you they were none the less welcome. Every thing was *very* useful and acceptable, and the made-up *garments* fit nicely and will save me many stitches. Thanks, earnest and warmest thanks, to all the dear friends who contributed. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

Yours in the Master's Work,

M. D. McFARLAND.

To the House of Representatives of the United States, in Congress assembled:

and vicinity, in the State of Pennsylvania, request that your honorable body will pass a bill providing a civil government for the Territory of Alaska, with suitable provisions and regulations for the promotion of the educational and industrial interests of that Territory. And your petitioners will ever pray, &c.

NAMES—GENTLEMEN.

NAMES—LADIES.

OUR WORK IN ALASKA.

Extract from a letter written from Alaska to the Women's Executive Committee of Home Missions, New York:

"I want to tell you how we are encouraged to labor in our field. Our people are growing daily more dear to us; and our church is crowded with eager, anxious listeners, and some, we believe, are following

Christ. They are making great improvements in the ranche; many new houses are being built on a different plan from their old way of one large room, where all are huddled together. But they are partitioning off these large rooms into small, comfortable ones, buying window frames, doors, etc.; also many household comforts heretofore unused by them—all giving evidence of a desire for a better life.

"It is wonderful the influence for good that our Home children have upon their parents and friends. They often have animated discussions with them upon the folly of their old customs and superstitions. Several weeks ago the old Indian doctor applied for admission into our Home. The boys talked to him about the sermons my husband had preached of late, warning them if they did not give up their sins, now that they had been told the right way, that God's punishment would be severe. They told him of the wicked, when God should call them to judgment, how they would call for the mountains to hide them from the wrath of God. This seemed to arouse his conscience and he exclaimed, 'I did not know it was wrong to do as I have been doing! I want to be a good man!' He attends church regularly. He is about fifty years old.

"A number of the parents come to day school to be taught to read, and are making very good progress. We have fifty-six in the Home, and others are wanting to come, and we hope to take them. I wish you could take a peep into the dormitory at night, and see the once savage little child on bended knee, lisping in broken accents his evening prayer!

"The youngest we have is a little girl of five, an orphan. She has a sweet voice, and sings many of our gospel songs. One of our oldest girls was bought and taken to the mines, but she persuaded her mother to let her leave and come to live in the Home here. The mother brought her and gave her to us. She is a very great help to me in sewing and mending, and so far has proved a most excellent young girl."

The Gospel Ship.

Olympia Standard.

A few months ago, the *Standard* copied from the *S. F. Chronicle* an article purporting to give an authentic history of the "gospel ship" *Evan- gel*, built by Mr. Ludlow for especial service in disseminating the glad tidings of peace and good will to the benighted residents of the Northern Pacific coast. The article passed unchallenged until a fortnight ago, when a clipping from the *N. Y. Observer* was handed to us, embodying

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letter written by Capt. J. J. Gilbert, of this place, in which a flat denial is given to almost every allegation of the *Chronicle*. The steamer, he affirms, was built with Mr. Ludlow's own means, except quite a large sum still due for her construction. A few hundred dollars, not exceeding \$500 (probably \$300 would be nearer the exact sum) were contributed in response to his appeal, in the shape of loans, and as they bear no interest may be recalled at any time. This statement, Mr. G. informs us, is based upon information furnished him by Judge Greene.

The very high authority with which his explanation comes clothed, entitles it to respect, although it may cause a revulsion of popular opinion not a whit more gratifying to the individual whose character has been spersed by the former publication. Most men prefer to be considered a knave than a fool, and as the present dilemma unfortunately presents but two horns, the reverend gentleman is no sooner freed from the one than he is impaled on the other.

The statement that he had successfully inveigled so many of his Christian followers into the absurd scheme of trumpeting in the wilderness the tidings of peace through a steam whistle, carried with it a vague impression that the Church must have had a larger proportion than usual of people who are vulgarly described as having "more money than brains." But it seems that they took no stock in the scheme; that they had sense enough to keep a firm grip on their purse strings while the reverend gentleman played tender notes on their chords of sympathy. Even the women are kept in the back ground except at donation parties, regarded Mr. Ludlow as a fool, or they would certainly have donated a portion of the funds sent to the poor heathen in Hindoostan to have supplied the more pressing need of spiritual food, as alleged by the reverend gentleman, to the benighted savages on Puget Sound. In other words, the scheme was so strikingly original that it could only have been conceived by one so sure of his power in the communion of faith or one whose mind was out of balance.

[We may add that the action of Mr. Ludlow has been and is considered a disgrace to the Church, and that the statement about the assistance being in the shape of "loans" is altogether too thin. The wheel in the pilot house of the Evangel bears a metal plate on which is inscribed the fact that it was donated by an eastern

evangelical society; and we doubt not a similar showing could be made in regard to other contributions if it were possible to ascertain the exact amounts and manner of making the gifts. We saw a copy of the pamphlet appeal for aid to build the gospel ship, and there was nothing in it about "personal" loans; it was an appeal to "give unto the Lord." Mr. Ludlow owes the public a full, itemized statement of receipts for that object, and it is our humble opinion he would have made it long ere this had he been able to do so with any credit to himself. He has been aware surely of the universal and scathing criticisms passed upon the matter. If we were judge of the court that keeps him in his present official position he should make the statement or be kicked out. It is said that Judge Greene, on being taken to task about the matter by Bishop Paddock, excused Ludlow's action by saying that the amounts used from contributions were comparatively small. That strikes us as about on a par with the story of the servant girl who applied for a position. "But," said the lady of the house, "how about character?" "Oh, please mum," said the applicant, "that's all right." "Yes, but you are single, are you not?" "I am." "Well, how is it that I hear you have had a child?" "Well, please mum, ye see it was only a very small one." —Eds.]

THE BLACK COD.

The Best Venture that Offers.

Victoria Standard.

Officers the of Hudson Bay Company have for many years known of the Black Cod of the northwest coast which the Indians of Cape Flattery call the Boschow. The fish in reality is not a Cod at all, but a species of Pollack, and has a scientific name much too elaborate to use.

To Judge Swan, of Washington Territory, the credit is due of calling public attention to the excellence of this fish and the thanks of British Columbia are due to that gentleman for the information he has furnished on the subject. We are under obligation to Judge Swan for a fine specimen of the fish cured while on his

recent visit to the Queen Charlotte group on behalf of the Smithsonian Institute. We found the fish a rare delicacy such as can only be appreciated by those who have enjoyed it. It is extremely fat and rich and has very much the flavor of the best mackerel. The texture of the fish is tender and delicate and quite free from the wooliness and hardness which are the chief defects in salted codfish. It is not too much to say that the quality and general excellence of these fish are so great that they cannot fail to meet with universal approbation wherever introduced. From Judge Swan we learn the following particulars: The fish when taken from the water average about thirty inches in length. They abound all along the west coast of Queen Charlotte Island and mainland up to Alaska Territory. Owing to the great depth at which they are found the Indians do not fish for them generally, but could be readily got to do so were the demand great. With proper tackle white men could take these fish in any required quantity. Here there is an opportunity that will doubtless be taken advantage of by our merchants or traders to start a line of business that will undoubtedly at no distant date attain large proportions. So soon as the railway into the great Northwest comes to be opened up there will be a never failing demand for all the fish that British Columbia can produce, and the Black Cod, dry-salted, barrelled, smoked or kippered, will readily find a market throughout that vast territory. We look forward with confidence to see this field of enterprise promptly taken advantage of, and we believe it will be a mine of wealth to those who avail themselves of it and afford a source of great benefit to the the province.

Alaska News.

VICTORIA, B. C., Sept. 21.—The steamer Idaho, which arrived at Nanaimo today, brings the following:

JUNEAU, Alaska, Sept. 11.—While the steamer Idaho was lying at this port, Colonel Barry, custom house inspector, fell from wharf, injuring himself severely. It occurred during the evening. Being very dark the Colonel got nearer the edge of the wharf than he expected, and fell some twenty feet, alighting on the rocks below. Lieut. H. K. Gilman, commanding marine officer of the U. S. S. S. Adams, with others, hearing the Colonel's cries for assistance, gallantly went to the rescue, conveying him to his home. On returning to the Idaho, no doubt feeling good after his successful mission, Lieut. Gilman was suddenly bounding in the same direction the Colonel had just taken, but fortunately his fall caused no more serious trouble than a good ducking.

Dennis, one of the men shot in the late Indian trouble, is still alive, but the doctor says he cannot survive long.

It is very quiet in camp. All the miners are at work in the basin. Helton is working several roasters with good success, on the Bear ledge on Douglass Island. They have stripped the ledge the whole length of the claim and found a solid body of quartz. Treadwell is still at work on his claim, running the lower tunnel. He shipped this month his usual \$2,500 from his five-stamp mill. Dugan and party, who went to the Yukon this spring, have sent Indians out after a winter's supply of provisions, they intending to winter in the interior. They report very rich finds of placer work that will pay \$150 per day to the man. One other party has just returned from the same section of the country who reports \$25 diggings. All who have returned are preparing for an early back in the spring to work their several claims. News from the Schefflin brothers from Nowetha, about 800 miles up the Yukon river, reports rich placer diggings.

Salmon fisheries all over Alaska are doing a good business. At present about all have as many fish as they can handle. Mr. Hopkins, of Napa Bay, seems to be the only party lamenting his luck, but workmen who are with him state that it is his own want of management which causes his ill luck.

Alaska was visited on the 9th inst by a severe gale of two days' duration, doing considerable damage. The fish houses of Hopkins were totally destroyed.

John D. McCullough, who went up to Napa Bay as carpenter for the Alaska Salmon, Packing and Fur Company on the 15th inst., while making a canoe passage, was drowned. Search has been made for his body, but without success. It seems that he and Hopkins had some trouble and he left his employ feeling very bitter against Hopkins for his treatment, as nearly all others are who have had anything to do with him.

Col. Oakford, deputy collector at Wrangel, has sent in his resignation to take effect on the 15th of November. I believe the Colonel goes to Washington to pass the winter. He will be missed very much, as he was a general favorite in Alaska.

News from Cassiar reports times very dull. Very little gold has been taken out, and it is feared it will be a hard winter with many of the miners, who are all broke. Provisions are very high.

Commodore J. B. Cogan has relieved Commodore E. C. Merriman from the Adams. Commodore Merriman is ordered home.

Steamship Idaho arrived at this place from Alaska Sunday morning at 8 o'clock. She discharged the following freight here: C Eisenbeis, 31 empty beer kegs; C C Bartlett, 10 pkgs; Waterman & Katz, 4; W, F & Co, 2; and 118 tons freight for San Francisco, consisting of 599 barrels and 700 cases Alaska salmon. She had about thirty passengers, pleasure-seekers, scientists speculators, &c. She sailed for Portland

Ogn., yesterday at 4 P. M., carrying her passengers thence, with the exception of six who will return overland, visiting the "queen city" and Tacoma. Among the passengers was the correspondent of the Portland *Northwest News*, Miss Carol Crouse, Mr. Fred. Miller, of Portland Or., who has been prospecting in Alaska a number of months, looking out a location for a saw mill, timber prospects etc. and Mr. P. Powers, who has been carrying on mining operations at Harrisburg. It is said that there are 400 men employed in the Alaskan mines this season, and that the operations so far this year have been satisfactory. Work in the mines will continue from six weeks to two months longer. The rains, it is said have been continuous, there having been but six days that it did not rain during three months. Mr. Miller, we are told, doubts even the practicability of importing web-

Capt. Noyes—who has just resigned command of the above mentioned barque—and Mr. Cochran. All except the two latter are part owners in the brig to the extent of \$10,000 apiece. Prospecting for all minerals will be vigorously prosecuted, but for gold chiefly. The fact that the Schiefelins, who were in the Yukon country last year, intend visiting it is of itself a significant indication that the richness of this practically unexplored country is very promising.

COLLECTOR FOR ALASKA.—The President has nominated Peter French, of Colorado, to be Collector of Customs for the District of Alaska.

A NEW HARBOR IN ALASKA.

SAN FRANCISCO, Cal., Oct. 25, 1883.

The United States survey steamer Hassler arrived this morning from Alaska, where she has been engaged in surveying the coast. The work was commenced at Fort Tongas, at the extreme southern boundary of the Territory, and was carried north a distance of fifty miles to the Tongas Narrows. A survey was also made of the Nicol Pass, which connects the Tongas Narrows with the Duke of Clarence Strait. A fine harbor was discovered near the southern end of the channel, and it was named Port Chester, after Commander Chester. The Hassler is the first vessel that ever passed through Nicol Pass.

Synodical Committee

The First Annual Meeting of the Woman's Pennsylvania Synodical Committee of Home Missions was held in the First church of this city last Thursday. About four hundred ladies were present, representing every part of the State, not a Presbytery being without a delegate. The Corresponding Secretary submitted a report showing that the programme mapped out one year ago had produced excellent results. From March, 1882, to March, 1883, the cash contributions had amounted to \$13,999 74 and the value of the box sent out \$15,911 02, making a total of \$29,910.76 contributed by the ladies of the State.

Mrs. Swift, of Allegheny, President of the State Women's Christian Temperance Union, made an appeal for work against the liquor traffic. This was followed by a resolution offered by Mrs. McAuley on behalf of the Synodical Society, expressing sympathy with and a desire to help the temperance cause.

Mrs. Young, of Alaska, spoke of the work in that territory, relating pleasant incidents of the schools. In the course of her remarks she spoke of the Alaska traders as unadulterated rascals. Mrs. Happer, who had been in Canton, China, for thirteen years, talked of the work and sang "Jesus loves me, this I know," in Chinese. Miss Robertson, of the Creek Mission, Indian Territory, told of the haps and mishaps of those missionaries.

YUKON.—It is reported that the steamer mentioned last fall as being built at San Francisco for private prospecting on the Yukon river is ready for sea. The vessel is a brig rigged screw steamer of 250 tons burthen and is to touch at this port her way north on or about the 1st prox. She will be commanded by Mr. J. Hardy (late mate of the American barque Alden Bessie) and will also have on board the following gentlemen: Mr. W. Jackson (a mining partner of Mr. Hardy's), his brother, the Schiefelin brothers,

URGENT

each one his work." Mark 1

THE ST. PRESBYTERIAN CHURCH, BUFFALO

OCTOBER 1883.

Home Missions.

Our Church with others in the city was favored on the 23d and 24th ult. with the presence of Rev. Wm. C. Roberts, D. D., Secretary of the Board of Home Missions, Rev. C. S. Armstrong, D. D., Synodical Missionary from Illinois, Rev. and Mrs. S. Hall Young, from Alaska, and Mrs. Walker from Colorado. Both days were devoted to a review of the work and needs of the Board. Dr. Armstrong preached in the morning to a large audience in our church; while Dr. Roberts supplied the pulpit of the Central Church, and Rev. Mr. Young that of the North Church. A conference and a ladies' meeting were held on Monday in the North Church. There is but one voice concerning the great interest aroused by these meetings. May it never grow less.

We append the *Courier's* report of the afternoon and evening meetings in our Church:

Upon the invitation of the Grosvenor W. Heacock Missionary society of the Lafayette Street church, a Sunday school mass meeting was held at that church in the afternoon, and it proved an exceedingly pleasant, interesting and profitable occasion. The auditorium was given up to the children and their teachers, and the attendance was very large. The children's chorous choir led the music under the direction of Mr. Whelpton, and were effectively supported by the church quartette.

Mrs. Walker of Colorado, a Missionary worker in the far west, was then introduced and briefly but interestingly recounted the efforts which are being made for the civilization of Indian children and in educating them so as to become useful in the Missionary field. She referred also to the training schools, not only in the Indian territory, but in Idaho, Montana, Colorado and especially the mining regions. The great need of assistance was dwelt upon and an earnest appeal made for teachers and for money with which to carry on the Missionary work.

Mrs. S. H. Young next addressed the assemblage upon the work in Alaska, and particularly with reference to the Hydah mission, a new field, in which the ladies of the Lafayette street church are very much interested. She prefaced her remarks with the rendition of a Moody and Sankey hymn in the native language, and showed that she possessed a sweet voice, having much of the sympathetic quality.

The Hydah people are the finest on the coast and are great experts in artistic carving, their work bringing very high prices. The young people are all anxious to learn and to become Christianized. The more they learn the greater is their ambition to improve and advance in knowledge and character. Mrs. Young interspersed her remarks with a recital of personal experiences and incidents in confirmation of what she had related. There was a breezy freshness and charm of originality in the manner in which she told her story that rendered it doubly interesting and commanded the

attention of all who listened. Her style of speech is so totally different from what people have learned to expect from Missionaries that everybody was delighted, while her manifest enthusiasm and sincerity for the evangelization of the people in whose behalf she labors enlisted the heartfelt sympathy of her listeners.

The meeting closed with the selection, "Little ones of God are we," by the choir, which included solos by Lizzie and Lillie Miller, and the assemblage was dismissed with the benediction by the Rev. Dr. Roberts.

A mass meeting was held in the evening, at which Rev. Mr. Young and Dr. Roberts spoke to a large and interested audience.

New-York Daily Tribune.

FOUNDED BY HORACE GREELEY.

NEW-YORK, TUESDAY, OCT. 30.

WASHINGTON NOTES.

WASHINGTON, Monday, Oct. 29, 1883.

ANOTHER CLAIM AGENT SUSPENDED.—A. B. Webb, of this city, has been suspended from practice as a pension

INDIAN SCHOOLS FOR ALASKA RECOMMENDED.—Memorials have been received by the Secretary of the Interior from State Teachers' Associations of Vermont, Connecticut and New-Hampshire, urging him to recommend to Congress the establishment of an Indian industrial training school at Sitka, Alaska, and common schools at other points in that Territory.

BUREAU OF ENGRAVING AND PRINTING.

LIFE IN ALASKA.

An ex-Attorney General's Summer Excursion.

Ex-Attorney General Edwards Pierrepont chose a novel way of making a summer tour. Instead of "taking in" Switzerland, the Rhine or Egypt, accompanied by his son Edward he visited Alaska. Mr. Pierrepont returned from his Alaskan visit four weeks ago, but has been putting the time in since then in a quiet visit to the Yellowstone. He arrived in Chicago Saturday. He was sitting in his comfortable room at the Palmer when the reporter called.

"Yes," said he, "I have put in my summer rather oddly, but in selecting Alaska in preference to some of the more wornout places, like the land of the Sphinx or Mont Blanc, I was actuated by several considerations. You are too young to remember it, but it was during Polk's administration that a quarrel arose between America and England over certain western possessions, in which Vancouver's Island is included. America contended that she had a right to extend our parallel to 54.40 degrees. England contested this right. A bitter feeling was engendered, and for a long time it looked as if America and England would go to war. Indeed, for a long time all the democratic newspapers were crying for 54.40 or fight. But England held on to her claim for the extension, and America finally backed down, and

Great Britain got the territory between 49 degrees, the limit of our possessions, and 54.40 degrees. One of the objects of my visit to Alaska was to see this territory on which the right was made, and I was amply repaid, though it was very humiliating to me to be obliged to travel through British territory to get to Alaska.

But Alaska was what I desired most to see, so on the 12th of July my son and I sailed from Portland, Oregon, on the steamer Eureka. Alaska is peculiarly formed. It is one succession of isthmuses, so that the land is almost cut into strips by the watery trespasser. We went from the south to the north and over a greater portion of it, and I never was so much surprised at anything as I was at what I saw."

"What, among other things, did you see?"

Mr. Pierrepont consulted his diary for a moment. Then he read: "July 31 saw an Indian hung by a mob of miners. Expostulated with them, but they said they must protect themselves, and, after holding an informal court, I decided that there was evidence of the Indian's guilt of murder, and offered no further objection. The Indian was promptly hung in my presence. That," exclaimed the ex-minister, "is a fair evidence of the kind of country Alaska is. It is an American possession, but there is no law there, religious, civil or otherwise, and of all the God-forsaken places I think it leads the van."

"My son and I were the sole passengers on the Eureka, and in penetrating a short distance above Juano we came upon a camp of thirty-five miners, who were digging gold with indifferent success. We landed and found a few shanties, one of which was a store, kept by a man named Colcheur. We discovered that there was something going on, and on inquiring we discovered that two Indians had the day before murdered two white men. You see, the inhabitants of Alaska are 40,000 Indians and about 400 whites. The latter are fur traders and salmon and seal fishers, and are principally Germans. At this particular point there was a tribe of 3,000 Indians and only thirty-five white men. One Indian had been hung for the murder, and we were taken and shown his body dangling from the limb of a tree. The other had escaped, and the whites had made a requisition upon the chief of the Indian tribe for his surrender. It was 3 o'clock in the afternoon that we were in Colcheur's store, talking, when there was a great commotion, and a party of 500 Indians were seen approaching the camp. We all, miners and all, supposed that they were hostiles coming to avenge the execution of the murderer, and the miners hastily barricaded and armed themselves, ready for the attack. My son thought it was great fun to fight the Indians; but I rather looked at it differently, and sought refuge in Colcheur's store. After all it turned out that the Indians were not hostile, but were coming to deliver the escaped murderer, whom they had captured. A trial was immediately held, with myself as examiner. I was asked to interfere by Colcheur, and on inquiry I found that the Indian was guilty of the murder charged. Then I offered no further objection, and the white miners, with a Massachusetts man named Fuller, took the culprit to a tree and executed him. The country there is in a fearful condition. The whites are afraid of an uprising on the part of the Indians. There is no law, and the United States should establish a territorial government. We returned to British Columbia August 4th, and since that time I have been traveling in the Yellowstone."

Mr. Pierrepont describes Alaska as having scenery unequalled by that of Switzerland. He said the grazing lands were as fine as those in the southwest, and that the waters were filled with salmon and seal. He purposes making a report to the government of his researches.

Weekly Argus.

THURSDAY, OCTOBER 18, 1883.

ALASKA.

The Land of Wealth and Mysteries.

The Bureau of Education at Washington has published a very interesting pamphlet on Alaska, which contains the following facts:

The area of Alaska is about 586,100 square miles, which makes it about one-sixth as large as the rest of the United States, east of the Mississippi, and north of Georgia and the Carolinas.

From north to south, on an air line, it is 1,400 miles; from east to west on an air line, it is 2,200 miles, or as far as from Washington to California. And the center of a line from the farthest east to the farthest west of the United States is San Francisco.

Alaska has a coast line of 25,000 miles, or two and a half times as much as the Atlantic coast line of the remaining portion of the United States. The total area of the islands of Alaska is 31,205 square miles, or twice as large as the state of Maine.

The climate of Alaska is very even and temperate along the coast. At Unatashk, on the southern coast, the mean winter temperature is 37 degrees above zero, and the mean summer temperature is 77 degrees above zero, or about the same as the climate of Kentucky, but in the interior the thermometer often rises above a hundred in the summer, and goes down below 70 degrees below zero in the winter.

Along the coast it is very rainy, and more than half the days of the year are either cloudy or rainy. The largest river in Alaska is the Yukon which is seventy miles wide across its five mouths, for the first one thousand miles of its length it is from one to five miles wide, and, including its largest tributary, the Pelly, it may at certain seasons of the year be navigated for 3,000 miles. Alaska has a large body of fine timber, consisting of cedar, spruce and fir; also valuable fur producing animals, including seal and otter. Salmon, herring and halibut abound.

Taken altogether, Alaska is a grand country, and Secretary Seward and President Johnson showed their wisdom in recommending its purchase by the United States.

On Sunday evening, October 14th, Rev. S. Hall Young, a Presbyterian clergyman, who has, for half a dozen years, been working as a missionary in Southern Alaska, with headquarters at Fort Wrangel, delivered a lecture on that land and its people, in the Pine Street Presbyterian church; the chief points of his lecture being the immense value of our newest territorial acquisition, the variety and extent of its resources, the character of its people, the desirability of their evangelization, and their eagerness for the teacher and the preacher.

Mr. Young was anticipated to some degree by his wife, who in the afternoon addressed the Sunday schools of the Market square and Pine Street churches on the subject of the mission field in Alaska, the eagerness of the people, particularly the youth, for the christianizing and educating influences of civilization, the struggles of the infant mission and its industrial and other schools against adverse circumstances and inadequate means, and the success which has crowned the efforts there put forth. This address was very interesting, and appealed powerfully to the sympathies and generosity of those who heard it. Mr. Young's discourse was more general in its character than that of his wife, and was interesting to the citizen as well as to the Christian, inasmuch as it touched on the material advantages to be derived by the Government from the possession of Alaska, and gave a hint to the enterprising as to the opportunities for successful business ventures in that far off territory.

In Southern Alaska, to which section of the land Mr. Young confined his attention, there are four missions of the Presbyterian Church, that denomination having taken the lead of all others in the great Northwest. These missions are: Fort Wrangel, Sitka, Chilkat and Hyda, twenty-one missionaries and teachers being employed therein. The greater portion of the Territory is a "great lone land," not yet having been explored, and is sparsely populated; but the southern portion, lying south of the Yukon river, the third largest river in the world, is well peopled and possesses vast natural resources, which, when properly developed, will make the country and its waters the source of large revenues to the Government.

Nine-tenths of the population of Alaska is found in a comparatively narrow strip of land, (about one-tenth the total area of the Territory,) which, on the westward, runs far out into the Pacific ocean, and on the eastward swells toward and into an archipelago, containing about eleven hundred islands, through which the traveler passes on the way from Puget Sound to Sitka. The chief resources of

the country are its fisheries, which equal in productiveness those of the rest of the world combined; its lumber, which exists in vast forests, and its gold mines in the valley of the Yukon.

The chief attractions of Alaska as a missionary field, and the features which promise unusual success, are: First, the great abundance of food, which enables the people to obtain a subsistence and yet have leisure to devote to religion and self-culture. Missionary work languishes in lands where existence is a continual struggle against adverse circumstances.

Secondly, the absence of Indian agents and agencies, reservations, government contractors, treaties and the wrongs engendered by government interference. Thirdly, the great resemblance of the people to the Japanese in complexion and physical and mental characteristics, and to the Chinese in energy, enterprise and ingenuity. Fourthly, the high social and political status of the women, and their accessibility to and their eagerness for the Christian religion and education. They have equal voice with the men in the government, carry the purse, and often exercise more than their share of authority in the household. As, according to the Spanish proverb, "an ounce of mother is worth a pound of clergy," the conversion of the women of Alaska means the inculcation of the truth in the minds of the rising generation.

The people live in large, low houses, as many as sixty persons occupying one building—patriarchs and their descendants and dependants being thus gathered in immense families. It is the aim of the missionaries to separate the families into smaller dwellings, as the massing of large numbers together is detrimental to the morals of the young. The climate of Alaska is very healthful and about the same as that of Scotland, the black Japan stream exercising the same beneficial influence on that far northern region which the Gulf Stream does on the British Islands. The same crops are raised there which are produced in Scotland. The temperature is moderate, the mercury seldom going below zero in winter and above 75° in summer. There is more rain and cloudy weather than in this part of the country.

Mr. Young described in vivid language the manners and customs of the people, their temptations, shortcomings, tribal superstitions and differences, and gave his hearers a very good idea of the inhabitants of that comparatively unknown portion of our country. He had on exhibition, and submitted for examination after the lecture, a number of articles of their manufacture, including beautiful woven and embroidered stuffs; a curiously carved comb, with which the hunters comb their hair before a bear hunt, as a charm against danger; a picture of an Indian town

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and a photograph of "Schaiks," a young chief who has been converted; and last, though not least in interest, a peculiar dark green stone, beautifully clouded, shaped like a small pick-ax, once used as a battle-ax, with which had been taken the lives of not less than thirty human beings, ten of them slaves sacrificed in honor of the completion of a house for their owner.

Although the missions in Alaska have been successful beyond expectation, their success has been achieved only after a stubborn fight against the ignorance, superstition, and depravity of the people, and against the adverse influences of the ungodly white population, which have several times nullified the good work of years. In Mr. Young's opinion, the United States soldier is not a christianizing element. He taught the Alaskans how to make rum from molasses, the result of which has been the great injury of the people and the retardation of the missionary work.

Mr. Young strongly urged upon his hearers the importance of pushing the work of the missions in Alaska, especially as the whites are flocking in so great numbers to that land, most of them needing the protecting influences of the Church almost as urgently as the natives, and said the fate of the land in an evangelical point of view must be decided within the next half dozen years.

In Mr. Young's church, at Fort Wrangel, there are fifty-three consistent Christian Thlinkits, (the Indian name of the people,) and the congregation often numbers as many as three hundred, all the church will hold. The Sunday school has over two hundred pupils, and the little ones are particularly eager for instruction, and are quick to learn. The aim of the missions is to make the training and other schools self-supporting, and the missionaries hope, by the introduction of tools, the building of saw-mills, and like improvements, soon to accomplish the result.

One object of the visit of Mr. and Mrs. Young to the States was the raising of a fund for the purchase of a farm for the use of the mission. Their efforts in this direction have been attended with gratifying success.

Upon the termination of their tour among the Presbyterians of the East, Mr. Young and his wife will return to their labors in Alaska refreshed in body, and strongly reinforced in the means to render still more effective the work for the Master so recently begun, and so signally successful.

Rev. S. Hall Young and Mrs. Young, of Alaska, were with us on the afternoon and evening of Wednesday. Mrs. Young gave most interesting accounts of her work. Chosen of the Lord for this work, He has led her on step by step. Beginning in the old gospel

way of the little leaven which a woman took and hid in three measures of meal, her work has gone on quietly and noiselessly.

From one poor sick Indian nursed and cared for in a cheerless hut a little hospital has grown, and from one Indian boy pleading for education and the white man's food and clothing an industrial school is established.

With marvelous trust and waiting upon God, this brave woman labors on, seeing wonderful things in the near future as the result, under the blessing of God, of her toil.

With vivid imagination and deep earnestness she pictures it all. The new building for the school, with its crowd of eager students; the saw-mill, with its piles of lumber; the boats and fishing-tackle, and the salmon canning in full operation; near by the garden, with abundance of cabbage and potatoes, all these operated by the Indian boys. And away beyond the cattle ranche, with its herd of cows.

Such energy and faith must succeed. The Lord grant the desires of her heart.

The reports of the year are most encouraging. Nearly all the churches of the Presbytery are engaged in some way now in this

Weekly Argus.

THURSDAY, NOVEMBER 29, 1883.

So much has been said about Alaska and her long neglected condition, by the newspapers of the country, and the residents of that portion of our national domain have so forcibly agitated the question of righting their wrongs, and their efforts have been so ably led by enterprising individual effort, that it seems as though congress could hardly refuse longer to pass a measure for the protection of life, property and personal rights in that Territory. Alaska is a solitary spectacle among all the civilized commonwealths on the globe, of a people without a government, without that protection guaranteed in our constitution to every citizen of the United States. If the Territory were worthless or likely to prove an expense to the general government there would still exist no right to deprive its citizens of at least a system of local self government, though there might be a superficial excuse for the present indif-

ference. But Alaska has been for many years, and is now, a source of extensive revenue to our national treasury. Despite the sneers of those who know nothing about it, one of the wisest purchases ever made by Uncle Sam was that of Alaska, and the sagacity of old Secretary Seward is becoming more and more appreciated every year. Developments during the last few years have brought so much to light in the way of Alaskan wealth in precious metals, furs, fisheries, &c., that Americans are beginning to feel proud of the acquisition. Among those whose individual efforts have been exerted most earnestly, persistently, and effectively in bringing Alaska's necessities, capabilities and rights into prominent notice, several names might be mentioned—none perhaps deserving in as great a degree as that of her present Collector of Customs, Maj. Wm. G. Morris. For many years he has been instant in season and out of season in furthering the interests of that people; his reports when special agent of the Treasury Department furnished the world more valuable and reliable information about far off Alaska than all other agencies combined. But we did not intend to trot any one's private horn, merely mentioning this incidentally, as a matter of justice. The real points are Alaska's ability to maintain a local government, the universal desire of her citizens to have one, and the obligations of our Nation to grant one suited to her necessities. Of course the monopolists who have had Alaska rented for a sealing ground these many years will continue to oppose any measure for developing that country, because it would bring their money making schemes to a speedy end—or at least curtail their chances. But have these people a right to perpetuate a monopoly if it necessarily disfranchises a large number of American citizens and leaves them in anarchy and defenseless danger? We think not. When Representative George, of Oregon, presents his Bill in Congress this winter, to legislate a simple, inexpensive and much

needed government into existence for Alaska, we bespeak for him a respectful hearing and a deserved victory. Let the people be protected, and let the monopoly take care of itself.

Government for Alaska Discussed.

I have an idea that the prevalent notion that the country is of no value for anything but seals, whales and Indian wares has had much to do with keeping Congress from giving a Government to Alaska. I believe a score of bills have been introduced into Congress to provide a Government for the Territory, but what would be the use of going to the expense of a Government if our people would never settle there? But it will surprise many to know that under the rude condition now prevailing there are over fifty thousand human beings known to be supported here—how many more is not known, for there has as yet been nothing but guess at the number in the unknown interior. Only six hundred of these are of our own race, but it is a matter of surprise that so many stay here, for, be it remembered, there is no law here; no person can have a foot of land or a stick of timber or hold a claim to a mine. Any one may rob or murder you without any law to protect or give you redress. A man here must act solely on his faith in humanity and on his own right arm. It is said that one of the reasons why no Government has been given this Territory is because there are but few white men, but how can there be men without you give them a right to hold what they earn? But a graver question will come up when a Territorial Government is considered—what to do with the red men? The lack of a Territorial Government prevents the white men from bringing their wives and families with them. They do not come to settle, but to make. But after coming they take wives from among the Indian women and we are thus getting an enormous number of half-breeds, whose habits, mode of life and ways of thought approach our own. You will not want to give the suffrage to them; but will not their increasing numbers compel them to demand it? Will they always be satisfied to be slaves in a free country? Beyond this is the increasing civilization of the Indians themselves. What will we do with them after they are civilized? Are they forever to remain without civil rights? To-day there are thousands of Indians in the Territory who are fully as deserving of suffrage as many white men. If we are ever to consider this question at all, we may as well consider it at once, and if we do, then the six hundred men—who certainly have a right to some form of protective government—is hugely increased. The missions have done much to civilize these Indians; but then there are missionaries and missionaries. Some have grand success, while others—well, I wonder how ever they came to be sent out at all. They know absolutely nothing, and the Indians soon find it out.—*Corr. Philadelphia Bulletin.*

1883

Another Effort.

[Oregonian.]

During the coming session of Congress another effort will be made in behalf of Alaska. Our representative, Mr. George, will introduce a bill providing a simple and inexpensive government, and will do whatever may be done to push it through. The government to be proposed by Mr. George will be very much like that asked for last year. A few changes have been made to satisfy certain objections, but in general

features is similar to the one which failed. It provides for the performance of all the duties of a territorial government by four or five officials, and is designed to give the country of Alaska all the advantages without the expense of a regular and complete territorial organization. It is almost idle to urge the needs of Alaska. The country is wholly without law. There is no security for property save that of brute force, and no punishment for crime. No other civilized country in the world is so utterly abandoned and helpless. Enterprise, of course, is paralyzed. Congress owes it to the people of Alaska, and those American citizens who have invested capital there, to provide ordinary protection for life and property. The cost of the system proposed by Mr. George, including the expenses of civil and criminal courts, will be less than \$25,000 per year, and there cannot be, certainly, a member of Congress so penurious as to grudge to the people of Alaska this trifling sum. The plain truth is that the Alaska Commercial Company, which now controls the country, prefers that Alaska should remain without a government, and its influence has been exerted against every scheme proposed in the interest of the people. The last bill was defeated by it, and an effort will be made, doubtless, to prevent the passage of the new bill. It is to be hoped that Congress will harken to a just appeal rather than to a designing protest.

SOMETHING ABOUT ALASKA.

A correspondent of the Hartford Courant, writing from Victoria, B. C., says: Truly, Alaska is a land of magnificent distances, mountains and rivers. The name is a corruption of the native Al-ak-shak, signifying a great country; its extreme breadth east and west is 2200 miles, and north and south 1400, while its shore line, including around the islands, is upward of 25,000 miles. The Yukon river is estimated to be 2200 miles long, and navigable for small steamers 2000 miles; it is seventy miles across its five mouths and intervening delta, from which issues greater volume of water than that of any known river. Mt. St. Elias, reaching an altitude of 19,500 feet, surpasses by 3000 feet any mountain on this continent and above snow line that of any in the world. This vast territory, containing 850,000 square miles, equal in extent to all east of the Mississippi river, and north of Georgia and South Carolina, possessing inexhaustible forests and coal deposits, rich in minerals, abounding in fish to supply the world's needs—this country, the securing of which Secretary Seward considered the most important official act of his life—stands neglected, unaided and alone. That Alaska does not contain a population equal to British Columbia, is due wholly to the neglect of congressional legislation in not providing some

the right, title and possession of property can be protected and maintained. The timidity of capital in developing mines and canneries, with the nearest civil court at Portland, a distance of 1500 miles, and that exercised by an unlicensed stretch of judicial powers, is obvious. Of all the territories, she alone yields a revenue to the national treasury amounting to upwards of \$300,000 per annum, and yet Congress at its last session denied to her the sister rights of territorial legislation. One provision of the treaty purchase declared that all inhabitants that desired to remain after the lapse of three years should be admitted to all the rights and advantages of citizens of the United States, and be maintained and protected in the free enjoyment of the same. Here is a pledge absolute and unconditional on the part of our government, promising them full civil and political rights, and now not only unfulfilled, but denied. It surely is time for Congress to cut loose from the powerful monopolies, and their paid emissaries and writers who misrepresent and deny the valuable resources of this territory, and give to it such civil rights and powers as were guaranteed by the treaty purchase.

I find upon my return that a large party of excursionists, numbering upwards of 150, from San Francisco, Portland and here, are going up on the next trip, and the Pacific Coast Steamship Company have placed their large steamer Dacotah at their service. Unquestionably, upon the completion of the Northern Pacific Railroad next year, when New York will be as near Puget Sound as it is now to San Francisco, and as this region can be reached without making that disagreeable ocean trip from San Francisco up around Cape Flattery, parties will be formed in the East for excursions to Sitka and return, as they now make them to Yosemite. The fare for the round trip from New York via San Francisco to Sitka and return is three hundred and eighty-five dollars, which includes staterooms and a first-class table from San Francisco. The time consumed in a direct round trip is six weeks.

New England Journal of Education

Nov. 8, 1883.

J O

VERMONT STATE TEACHERS' ASSOC.

SECOND DAY.—THURSDAY, OCT. 25.

After the reading of the secretary's report, Rev. Sheldor Jackson addressed the meeting on

Educational Interests in Alaska.

Alaska is a country from fifty to seventy miles wide and hundreds of miles long, enough to make half-a-dozen large States, with a temperate climate, an average winter climate like that of Kentucky, and a summer climate like that of Minnesota. The people were comparatively rich by trade, lived in houses, and wore the clothing of civilized people, though they were savages. While under the control of Russia they were provided with government and schools, but since coming into the possession of the United States both these elements of civilization had been withdrawn; and he asked the teachers to pass resolutions urging Congress to appropriate \$25,000 for the support of schools.

Alaska.

The committee appointed in the morning to report on the subject of education in Alaska presented the following, which was adopted:

The Vermont State Teachers' Assoc. in session at Montpelier, Oct. 24-27, 1883, learn, with regret, that since the transfer of Alaska from Russia to the United States, sixteen years have been allowed to pass without extending to the population educational advantages. We feel ashamed, as American citizens, that any section of our land should be worse off educationally than when under the control of Russia, we having failed to continue the schools that for many years were sustained by the Russian Government. We learn, therefore, with great pleasure, that on Feb. 15, 1882, the President transmitted to Congress a communication from the Secretary of the Interior, recommending that an appropriation of \$50,000 be made for the establishment and maintenance of schools in Alaska; and that the honorable Secretary of the Interior proposes to make to the coming Congress a recommendation for industrial schools in that country. Therefore, we join in the earnest request of the better portion of the American people that an appropriation be made for the establishment of an industrial training-school similar to those at Carlisle and Hampton, at Sitka, the capital; also for the establishment under the direction of the National Bureau of Education, of schools at the chief centers of population in Alaska. That copies of this paper, signed by the president and secretary of this Assoc., be transmitted to the honorable Secretary of the Interior and both houses of Congress.

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NEW HAMPSHIRE STATE TEACHERS' ASSOCIATION.

THIRTIETH ANNUAL MEETING.

An unusually large number of the New Hampshire teachers assembled at 10.45 a. m., Friday, Oct. 26, in the City Hall at Concord, on the occasion of their 30th annual meeting in that State.

AFTERNOON SESSION.

At the opening of the session the Assoc. was first favored with music by the pupils of the Concord schools, and then with an exercise in English by a class from the Concord High School, conducted by Miss Laura Carlton, which reflected great credit on both teacher and pupils.

Alaska.

The regular program was enjoyably interrupted at this point by an address, from the Rev. Sheldon Jackson, on that unknown portion of our country called Alaska. He graphically introduced his subject by showing the absurd underestimation of Alaska's size. San Francisco, he declared, is really the central city of our country! Alaska has the highest peak and the largest river. It is the spring region, the glacial region, the island region. It is accessible from San Francisco by ocean-steamer in waters as quiet as those of Hudson River. It is a wonderfully rich country; has paid four per cent. on its price every year since purchased. Although this purchase of Alaska has been profitable to the United States, Alaska was better off under Russian rule. He pictured feelingly the utterly neglected condition of the territory since its transfer to this Government, so far as school privileges were concerned; showed the position of a school-teacher there; and appealed strongly to those present for their interest and sympathy.

"From Alaska comes a cry for help as pitiful and hopeless as ever startled Christian ears."

ALASKA.

A mass meeting, in the interests of Education and Civilization for Alaska, will be held at the Park Street Congregational Church (Cor. of Tremont and Park, Rev. J. L. Withrow, D. D., Pastor), on Sabbath Evening, Dec. 30th, at 7½ o'clock.

Mr. Joseph Cook will preside and make the opening address.

An interesting account of the people of Alaska, their customs, religion, educational and religious needs, will be given by Sheldon Jackson, D. D., from Alaska.

NO COLLECTION.

You and your friends are earnestly invited to be present.

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BOSTON DAILY ADVERTISER.

MONDAY MORNING, DEC. 31, 1883.

ALASKA.

Meeting in the Interests of Education and Civilization for the Territory.

A meeting in the interests of education and civilization for Alaska was held in the Park-street Church last evening. The Rev. Dr. Withrow conducted the opening exercises. The Rev. Joseph Cook spoke regarding the condition in which Alaska has been left by the government

for the past 16 years. He said there is no governor, no treasurer, no auditor, no superintendent, no chief justice, no representation in Congress, and, in fact, no representative of the United States, excepting custom-house officers, in the Territory. For this neglect of a Territory almost twice as large as Sweden and Norway he arraigned each of the Presidents of the United States since 1867; each of the Secretaries of the Interior and the members of Congress. He also arraigned every leading citizen who had failed to write to his member of Congress, and editors who have heard appeals and failed to have done their duty. Mr. Cook next referred to Park-street Church, and the great missionary work it has carried on, saying that this church was the first to send missionaries to the Sandwich Islands. He then made a strong appeal for the church to hear the cry for Alaska. He would make no apology for presenting this topic from the pulpit. If the preachers will start out the press will follow. We have not treated Alaska as well as Russia did, said Mr. Cook. The fur company did better than we have done. I might be in Alaska, under the American flag, and have all my property taken from me, and I would have no redress. He considered these islands worthy of as much attention to the United States as are the islands north of Scotland to England. In closing, he said: I beg you make the church the leader of politics as regards this much-neglected Territory. Mr. Cook then read a letter from Wendell Phillips, regretting his inability to be present and give his aid in urging the needs of this Territory on the attention of Congress.

The Rev. Dr. Sheldon Jackson, who has been to Alaska three different times and made a study of the people and their requirements, spoke at length. He began by saying that one reason why this great Territory had been neglected, was in a great measure due to a want of knowledge of the country which embraces so much territory as is contained in all the States east of the Mississippi river and north of the Carolinas and Georgia. It contains 580,107 square miles; from the north to the south it extends 1400 miles, and from east to west 2200 miles. The total area of its islands is 31,205 square miles. The two little islands St. Paul and St. George, furnish nearly all the sealskins in the world, and yielded to the United States between 1871 and 1882 over \$3,900,000. The population is 31,386, of whom 18,000 are Esquimaux or Innuit. The Aleutians and Innuits are civilized, and live after the European methods. Among these the Greek Church of Russia claims 8000 members. Regarding education he said: Under the Russian government, in 1849, there were in the colonies eight schools, beside one for orphan boys and sons of workmen in the fur company, having 52 pupils, and in 1841 a theological school was established at Sitka, numbering 29 students. In 1860 the schools were remodelled after the Russian system. It was expected that in 1867, when Alaska came under the control of the United States, the educational advantages would be increased, but such was not the case. The government, with two exceptions, has done nothing for education in this Territory. For 10 years after the purchase the entire population, with the exception of two small Russian schools, and two on the seal islands, was left without any educational opportunities whatever. In August, 1877, I took with me Mrs. A. R. McFarland, who opened a school at Fort Wrangell. In 1879 I went again, and took with me Miss Maggie J. Dunbar, who took the school, then numbering 60 pupils, and Mrs. McFarland took charge of a house which I erected at a cost of \$7000. During the winter evenings a night-school has been carried on by Messrs. Young and Corlies. In April, 1878, a school was opened at Sitka by Mr. Brady and Miss Fannie E. Kellogg. It was soon closed, but afterward reopened under Miss Olinde Austin, with 103 pupils. Five schools in the Alexandria archipelago, with the small Russian schools at Unalashka and Belkowsky, and two schools of the Alaska Commercial Company on the Seal Islands, comprise all

the schools in Alaska, leaving a population of 20,000 without any educational advantages whatever. As Alaska is the only section of the United States where governmental or local aid has not been furnished for schools, it is but justice that the friends of education should press Congress for aid.

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After his address Dr. Jackson circulated the following memorial to Congress for signatures:—

The Hon. Henry L. Dawes, United States senate:—
Your petitioners, citizens of Boston and vicinity, are gratified that the Hon. Secretary of the Interior has asked Congress for an appropriation for education in Alaska. We would respectfully request you to secure from the committee of appropriations a favorable report for an appropriation for an industrial training school at Sitka, and for common schools at such points as may be designated by the United States commissioner of education.

Boston Journal.

MONDAY MORNING, Dec. 31, 1883.

FOR ALASKA.

Meeting at Park Street Church in the
Interest of the Education and Civilization
of Its People.

A mass meeting in the interests of education and civilization for Alaska was held last evening at the Park Street Church. Rev. J. L. Withrow, D. D., pastor of the church, conducted the devotional services, and Mr. Joseph Cook presided over the meeting, making an address in which he pointed out the condition of Alaska at present, laying the blame for it upon any person in the nation, from the President down, who has been cognizant of it, and has not lifted his voice against it. Alaska has no vote, he said, no representation in Congress, and no United States representative within its bounds, save a few Custom House officers. We have ever underrated our opportunities in that country, commercial, religious and political; we, the civilized, progressive, advanced Americans, have not treated her by near so well as her former semi-barbaric master, Russia. Mr. Cook detailed some of the needs of that country for protection, for education, etc., and quoted from the last message, the recommendation of President Arthur that Congress put Alaska under legal protection. He urged that the church enter upon this territory and claim it, before commercial greed has seized it and whisky has become its king, and spoke of the propriety of making his appeal from the platform on which he stood, whence has always been sent forth the soundest of doctrines, including that that now is the time to devote to the heathen, and not that which some others advance, that the heathen possibly has a better chance after death. Let the church, he said, be the leader in politics in the reform of our actions toward this territory; let us go with the gospel of God in advance of the corrupt elements, and plant the banner of salvation in the country which may ultimately become the base line from which our civilization shall be shot forth into the desert lands of Asia. Mr. Cook, in closing, read the following letter from Wendell Phillips:

Boston, Mass., 29th Dec., 1883.

Rev. Dr. Sheldon Jackson:

My Dear Sir—What excuse the United States Government can offer for leaving Alaska without magistracy or schools passes my conjecture.

For some fourteen or fifteen years we have owed her a government, and have received large revenue from the Territory. Still it remains without law, magistracy or schools. If it were so poor a country that we dreaded the expense of a government, we might make some pretense of explanation—though in any circumstances we are bound to protect life and property wherever our flag floats, and see that the rising generation are fitted for citizenship and the duties of life. But Alaska has poured millions into the Treasury, and one-third of what we have annually received would suffice for the whole expense of a government and schools. If we were called upon to make a beginning and introduce law and education, there might be a shadow of excuse in this delay. But Russia had provided for both, and when we bought the Province we had but to continue what she had established. From every point of view the condition of Alaska is a disgrace to our Government and calls for immediate action. Cease to receive revenue from Alaska or give her an equivalent by protecting life and property, securing peace and offering to every man, woman and child the means of fitting themselves for citizenship and their duties. If we have not leisure to attend to our citizens, then, as the woman said to Philip of Macedon, "Cease to be King." I wish I could be with you to-morrow evening and give my aid in urging all this on the immediate attention of Congress.

Yours respectfully,
WENDELL PHILLIPS.

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Rev. Sheldon Jackson, D. D., followed with an account of the customs, religion, and educational and religious needs of the people of Alaska, the natural phenomena and resources of the country, the income which it gave to the United States, and said only by reason of general ignorance in regard to these matters could he account for the outrageous neglect of the people by this enlightened Government.

Boston Daily Globe.

WITH SUPPLEMENT.

MONDAY, DECEMBER 31, 1883.

ALASKA'S NEEDS.

Revs. Joseph Cook and Sheldon Jackson
Plead for the Esquimaux.

A large number were present at the mass meeting, in the interest of education and civilization for Alaska, held at the Park Street Congregational Church last evening at 7.30 o'clock. Mr. Joseph Cook presided, and made the opening address. Behind the pulpit was hung a large map, showing Australia and the Archipelago. After an introductory word or two, in which he spoke of Alaska as a neglected founding, Mr. Cook said:

"Who is governor of Alaska? Nobody. Who is treasurer of Alaska? Nobody. Who is superintendent of instruction? Nobody. Who is chief justice? Nobody. There is no representative of Alaska at Washington; there are no representatives of this government in Alaska except certain custom house officials. Who is suffering in Alaska? Everybody. Here is a province larger than Sweden and Norway together which has no government worthy the name and no religion to speak of. Who is responsible for this condition of things? Somebody at Washington. Who is that somebody? Every president of the United States since 1867; every secretary of the interior; every member of Congress, and I should also include every leading citizen who has had an opportunity to investigate affairs in Alaska and has not actively interested himself in the matter.

"The church in which I speak tonight is a good place to make a confession of sin. This church in all mission work has been a pillar of fire. We are on classic and holy ground. Out of this church went forth the first missionaries to the Sandwich Islands when they were in the manacles of paganism." He then went on to speak of the industrial importance of Alaska and the mistaken idea that it was a frozen climate, when it really lies in the line of 50° average annual temperature, the isothermal which runs through the northern part of Lake Superior. This country has done nothing for the people; practically all that has been done has been done by the Russian Fur Company.

A letter was read from Wendell Phillips to Rev. Sheldon Jackson expressing cordial sympathy. Mr. Jackson has made four visits to Alaska, and is thoroughly familiar with all the needs of the people. "There is perhaps no section of the country about which so little is known as Alaska," he said, "and perhaps that may be some palliation for the neglect of the church to provide the people with any advantages of religion, education or proper government." He then gave a rapid review of the resources of the country and what had been done to develop them, mentioning the revenue which the government derives each year from that source. In regard to the people he said: Alaska has two nations in its boundaries—the Esquimaux and the Indians. The former occupy the entire coast-line except the southwestern portion. The Indians occupy the interior. There are two classes of Esquimaux, the civilized and uncivilized. The former occupy the southern part and the islands to the south. They have houses with stoves, bedsteads, looking-glasses and various other evidences of civilization about them. Many of them save money and accumulate considerable property. They are a religious people, with aspirations after deity, but have no light to guide them in their search after God. They believe in good and evil spirits; and from beginning by worshipping the good and fearing the evil they come to making propitiatory sacrifices to the evil spirits, and end by being devil worshippers.

The speaker went on to describe their ceremonies and sacrifices, and closed by an earnest appeal for them and for the help they need to bring them all to a better view of life and a knowledge of Christianity.

TROY EVENING STANDARD

MONDAY, DECEMBER 17, 1883.

ALASKA'S ATTRACTIONS.

OUR ARCTIC POSSESSIONS.

Something About a Little-Known Country—A Surprising Exhibit of Facts—A Missionary from the Far-Off Land Discoursing at the Ninth Presbyterian Church—Other Religious Matters.

Rev. Sheldon Jackson spoke to a crowded house last evening in the Ninth Presbyterian church, his subject being Alaska. The Rev. Mr. Jackson has had peculiar advantages in learning about this far off land, as he has been a missionary there, and what he said was of great interest to all present. The general ignorance regarding Alaska is surprising, and hence many of Mr. Jackson's remarks bore the impress of novelty. He said Alaska was as large as New York, New Jersey, Pennsylvania, all of New England, Ohio, Indiana, Illinois, Wisconsin, Michigan, Kentucky, Tennessee, West Virginia, Maryland and Delaware—in fact all the United States, east of the Mississippi, and north of the gulf states. It is 2,200 miles from east to west, as far as from Troy to California, and 1,400 miles from north to south, as far as from Troy to Cuba. The Ukan river is 70 miles wide. It is 3,000 miles from its source to its mouth. Its highest mountain peak, not St. Elias, is 19,500 feet high. There are glaciers 70 miles long and seven miles wide. There are springs enough there to make 1,000 Saratogas. One hot spring will boil an egg in three minutes. One sulphur spring is 18 miles in circumference. Natives utilize many of the springs for cooking. When it is time to get a meal they go to a spring. There are 12,000 islands within a space of 600 miles. The United States government paid \$7,200,000 for Alaska, and already the rental of two islands have paid back one-half of the outlay. These islands are the haunts of seals, and from them are made about all the seal-skin sacks worn in the world. The fur trade of Alaska yields \$1,000,000 a year. Besides, there are the fisheries, and also pearls, and coal mines, and copper mines, and gold mines. Petroleum is found and used there by the natives for the purpose of lubricating machinery. In summer the mercury sometimes reaches 110° in the shade. The great southern coast of Alaska has a climate that is not as cold as that of Troy. Such a night as you had in Troy Saturday night is unknown on the coast of Alaska. The winters are as mild as those of Kentucky, and the summers like those of Minnesota. In the past 45 years there have been only four years when the mercury fell to zero. All this is caused by the warm Pacific stream. The population of 34,000 is composed of Esquimaux and Indians. The Indians live in the interior. When they dress up they put on

black broadcloth coats and plug hats, though they believe in witchcraft and torture supposed witches to death. The Esquimaux are in two classes, civilized and barbarian. Some of the Indians use the jaws and ribs of whales for the rafters of their houses. Many of the Indians are well to do, and live in nice houses. Coal is so abundant in some places that the people take all they want for fuel, the same as they would take so much dirt. The religion of the Indians is a fetish worship, similar to the worship of the negroes in Africa. They believe in good and evil spirits, and are controlled by medicine men. If they eat of a dead human being, they imagine that their soul is strengthened. Hence the man who eats the most human flesh thinks he is stronger in spirit than the others. There is great degradation of women among the Indians. When a man's mother gets old and unable to do any more work, he often takes her out of doors, knocks her in the head with a club until she is dead, and then leaves her body to be devoured by the dogs. Infants are strangled by their mothers in the cradle, in order that they may not endure the misery of living and go to glory at once. One mother told a missionary that she had killed her 20 children. Slavery exists and slaves are often killed at parties and wedding feasts, in order that the host may show his guests his power and wealth. Mr. Jackson said he had been shown a stone axe that had killed 14 slaves at one time. The belief in witchcraft has such a hold on some people that they bury the supposed witches alive. This remarkable country has no governor, no judges, and no laws. The Russians, when they owned the country paid some attention to education and had a Greek religious college at Sitka, but the United States government lets the country and the people take care of themselves. A sketch was given of Mrs. McFarland's experience at Fort Wrangel, where she went as a missionary, and was almost made a queen by the natives. A convention was held there at one time, and she was the presiding officer. She had a school for boys, and soon the men and women came and wanted to go to school. And the boys brought their girl sweethearts. As a sample of what she had to contend with, the following story was related: Once she heard that several medicine men were in a hut, dancing around four women accused of witchcraft, and going through with their horrid incantations, cutting flesh from the women and seeing them die by inches. She flew to the women's rescue, walking the lonely coast on a stormy night and meeting several Christian chiefs, who warned her not to go near the place. But she did go to the hut and saved the women. The lecture concluded with an appeal for aid for the missionaries in that far-off territory. It apparently met with a generous response.

THE PINTA EN ROUTE FOR SAN FRANCISCO.

[BY TELEGRAPH TO THE HERALD.]

NORFOLK, Va., Nov. 20, 1883.

The United States steamer *Pinta* finished taking on 100 tons of coal at the navy yard to-day and put to sea. She will stop at St. Thomas for stores. It will take her until the middle of January to reach the Straits, and until about the middle of March to reach San Francisco. Her orders do not direct her to proceed further than that point. She will there receive supplementary orders, and will probably stay there a month before proceeding to Alaska. She may take on her battery at San Francisco, or it may be sent to Alaska by a freight steamer. This depends on the condition of the ship when she gets to San Francisco.

strings:

THE GOVERNMENT OF ALASKA.

I trust that Congress will not fail its present session to put Alaska under the protection of law. Its people have repeatedly remonstrated against our neglect to afford them the

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maintenance and protection expressly guaranteed in the terms of the treaty whereby that Territory was ceded to the United States. For sixteen years they have pleaded in vain for that which they should have received without the asking. They have no law for the collection of debt, the support of education, the conveyance of property, the administration of estates, or the enforcement of contracts; none, indeed for the punishment of criminals, except such as offend against certain customs, commerce and navigation acts. The resources of Alaska, especially in fur, mines and lumber, are considerable in extent, and capable of large development, while its geographical situation is one of political and commercial importance. The promptings of interest, therefore, as well as considerations of honor and good faith, demand the immediate establishment of civil government in that Territory, whose complaints have lately been neglected.

FROM OUR REGULAR CORRESPONDENT.

WASHINGTON, Dec. 9, 1883.

LIMITING THE NUMBER OF MEMBERS OF THE HOUSE.

GOVERNMENT FOR ALASKA.

The President's recommendation that Alaska be given a civil government has received quick response. Three bills have already been introduced in the Senate by Messrs. Miller, of California; Platt and Harrison, and Mr. Phelps, of New Jersey, will introduce another in the House to-morrow for the same object, combining some of the features of each Senate measure. The scheme proposed is in all cases simple and inexpensive. The officers provided for are a governor, a district judge, a clerk, a marshal, an attorney, and four commissioners who shall act as justices of the peace in four different sections of the district. The laws of Oregon shall apply to the Territory. In the House bill there is no clause creating a land office. It is thought unwise to extend the provisions of the United States land laws to Alaska while the rights of the Indians in that Territory are undetermined. In order to ascertain what those rights are the Secretary of the Interior is directed to select a committee from the Territorial officers, which shall examine and report as to the claims of the natives to land and the limitations that should be imposed when the land laws are extended to that part of the public domain.

In response to resolutions passed by various religious bodies, the elementary education of the children of Alaska is also provided for. The Commissioner of Education is charged with the duty of establishing manual labor, or other schools for their instruction in the English language, the principles of republican government, simple trades, &c. Sitka is, of course, to be made the capital.

GENERAL WASHINGTON DESPATCHES.

WASHINGTON, Dec. 14, 1883.

A GOVERNMENT FOR ALASKA--STARTING THE OUTRAGE MILL IN THE HOUSE.

The Senate was not in session to-day, having adjourned over until Monday. The Senate Committee on Territories held a meeting this morning and ordered Senator Harrison's bill providing for a civil government for the Territory of Alaska to be reported to the Senate with an amendment providing for the establishment of schools, to be open to the children of both whites and Indians. The committee also considered the bill authorizing retired army officers to hold offices in the Territories to which they may be elected by the people thereof, which was also acted upon favorably and ordered to be reported.

The Sun.

THURSDAY, DECEMBER 13, 1883.

The President's request that something should be done for Alaska has already received half a dozen responses. Either in Senate or House Messrs. MILLER, PLATT, HARRISON, ROSECRANS, and PHELPS, and perhaps still others, have introduced bills for establishing a civil government of some sort for the Territory. The President said pithily that protection had been expressly guaranteed to the people of Alaska by the treaty which ceded Russian America to the United States, and that during sixteen years they had pleaded in vain for what they should have received without the asking. From the present multiplicity of schemes they ought to derive some relief.

THE TIMES

PHILADELPHIA

The Times.

PHILADELPHIA, DECEMBER 19, 1883.

THERE are one or two propositions for the organization of Alaska into a government of some kind. This is not particularly important. There are only about two hundred and fifty white people there and a lot of Indians. It is certain that the Indians would not be brought under the influence of any sort of government, and it is doubtful if many of the white people could be. It is not likely that anything will be done at present, although the organization of a Territorial government with all its machinery would give the President a chance to provide for some of the broken-down politicians of the East, by putting them in the offices there. If the law were so made as to compel them to stay there when appointed, it wouldn't be such a bad arrangement. In that event it would be worth while for the President to be particularly discriminating in his selection of officers.

The Independent.

251 Broadway, opp. City Hall Park.

NEW YORK, December 20th, 1883.

THE Territory of Alaska, bought of Russia; some seventeen years ago under the stipulations of a treaty, has been most shamefully neglected

by the Government. The area of the territory is about twice that of the State of Texas. When it was under Russian control, there was a government there, and schools were supported. Since its acquisition by the United States, it has had neither government nor schools, nor hardly anything else that belongs to civilized life. The General Assembly of the Presbyterian Church, at its last meeting, appointed a special committee to wait on Congress and solicit some action in regard to this territory. The Methodist, Baptist, Episcopal and Moravian Churches of this country have also taken action on the subject. The President, in his last message, says that the inhabitants of the territory have "no law for the collection of debts, the support of education, the administration of estates, or the enforcement of contracts." There is really no government there, except of the most hap-hazard character; and yet the inhabitants number some twenty-five thousand. This anomalous condition of things has existed for years, under the eye of Congress and in violation of the stipulations of the treaty under which the territory was acquired; and Congress has permitted it to exist without any appropriate legislative remedy. We are glad to observe that Congressman Phelps, of New Jersey, has introduced a bill into the House of Representatives which proposes to establish a civil government for Alaska. This is precisely what is wanted, what Congress has full power to do, and what should be done without delay. We have not seen the full text of the bill; but, from its source, we presume that it contains the necessary principles to inaugurate the regimen of civilized life under the reign of law in that long neglected territory. It is the business of the Government to see to it that the people there are both governed and protected. They can be protected only by being properly governed.

It is not pleasant to hear that since Alaska has become a Territory of the United States the cause of education has languished. A native Alaskan lady, now the wife of a gentleman in San Francisco, gives the following dark sketch of the present state of affairs in Alaska: "With a few others I came to this city in 1863 on the bark *Menshikoff*. During the first part of my stay here I was kindly cared for by Father Agapius Honcharenko and others. I then met the gentleman who is now my husband and have lived in this city ever since. But even to this day I think of the horrible state of things introduced by the Americans in Alaska. With the exception of one or two widely separated mission schools, there are no educational facilities offered to the natives. The parish school system, by which they received so much valuable instruction, has never been revived, and the rising generation is growing up in dense ignorance, not one in a hundred knowing how to read or write. Under Russian rule the education of none of the children was neglected, but under American rule they go without schooling. Is it not a sad commentary on the boasted civilization of this country?"

—The Secretary of the Interior, in his annual report, recommends the appointment of a Governor, Secretary, Judges, Marshal and District attorney for Alaska, and the extension over it of the laws of the United States and of Washington Territory; legislation finally disposing of land-grant questions, the darning of all Indians; and provision for 10,000 more Indian children in manual labor schools.

MR. PHELPS'S ALASKA BILL.

[BY TELEGRAPH TO THE TRIBUNE.]

WASHINGTON, Dec. 11.—The bill which Mr. Phelps to-day introduced in the House, a synopsis of which has been sent in the general dispatches, is intended to cure a neglect which Alaska can complain of, and Russia as well. The bill is to establish a civil government for Alaska. Up to this time, as the President says in his message, the inhabitants have "had no law for the collection of debts, the support of education, the administration of estates or the enforcement of contracts." It seems that in the treaty we promised Russia that the people, where civilized, should be admitted to the enjoyment of all the rights and immunities of citizens of the United States, and it is now time that the Government did something to keep its promise. Four or five bills have already been introduced.

Mr. Phelps's bill is practically the same as the one introduced by Senator Harrison. It differs in adding a section which commits the education of the native children to the United States Commissioner of Education. This interest has been grossly neglected. Under Russian control there were schools. Since there have been none, and this grave omission has been noticed and deprecated by the leading churches and missionary societies of the country.

The General Assembly of the Presbyterian Church has appointed a special committee to wait on Congress to solicit action. Sympathy and interest in various ways have been exhibited, also, by the Methodist, Baptist, Episcopal and Moravian churches. For sixteen years Alaska has been in an anomalous condition. The population is now about 25,000. The area is twice that of Texas. The vast interior has never been explored, and there are great hopes of rich discoveries when the unknown land is entered.

Journal of Education.

BOSTON, DEC. 20, 1883.

Several bills for a territorial government of Alaska have been introduced, which provide for a governor, district judge, clerk, Marshal, and four commissioners, with duties of justice of the peace. The laws of Oregon or Washington Territory will be adopted for Alaska, and provision will be made for the establishment of primary schools. No system of land law will be extended to the territory, until the rights of the nations have been ascertained. Sitka will be the capital, and Chinook the court language. Sitka is not as far north as St. Petersburg and Stockholm.

BUT the personal and social influences of the Association are doubly enhanced by the study of the best topics in professional work. We have in hand the program of the Massachusetts Teachers' Association, which, with many others in the country, holds its annual meeting during the Christmas holidays; and we are surprised and delighted with the attractions it promises. It opens with the brilliancy of the electric light, in an illustrated lecture by Prof. Cross of the Institute of Technology, on the great new wonder,—Electric Lighting; and in its light we shall follow Dr. Sheldon Jackson to Alaska, in a most interesting address on its geography, resources, people, and educational needs. The first

The Presbyterian.

PHILADELPHIA OFFICE:

No. 1512 Chestnut Street.

BRANCH OFFICE:

No. 533 BROADWAY, N. Y.

DECEMBER 15, 1883.

GOVERNMENT FOR ALASKA.

NOW that it has been learned that Alaska is not one plain of unmelting ice, and that there is territory enough to form six States as large as that of Pennsylvania, and of the same temperature, hope is rising in the horizon of office-seekers and there is a brisk trade in expectations. We will have enough of candidates to go twice round in Alaska, with a contingent in case of death or defeat. We think it would be well for the moral air of this country that they should go; but hard for Alaska—and still harder for our missionaries, who are making progress against native heathenism. We fear for them in the effect of fresh importations of political depravity. We only wish that the Alaskans may have their native sunshine and hillsides left when the adventurers who will seek these places, and will have them, if the Executive does not hold a firm hand, return. Alaska deserves a good territorial government, and one administered by good men would be a national blessing.

The Idaho brought about \$150,000 in treasure from Alaska on her last trip. On the 7th inst. a murder occurred at Sitka, when G. Martin, a seaman on board the U. S. steamship Adams, was shot and killed by a man named P. Keith. Martin was the last survivor of the Kane arctic expedition. Both prisoner and victim were brought down on the Idaho, the former for trial at Portland and the latter for burial at Mare Island. Lieut. Stone, of the Adams, had charge of the prisoner. Mining in Alaska is very quiet, but a passenger on the Idaho estimates that including the treasure brought down by the passengers, the Idaho had fully three hundred thousand dollars on board. On the 13th the custom house and postoffice building at Sitka was partially destroyed by fire. The customs records were saved, but nearly everything in the postoffice was burned.

BOSTON HERALD.

FRIDAY, DECEMBER 28, 1883.

TEACHERS AS LEARNERS.

Annual Meeting of the State Association.

Lecture on Alaska by Rev. Sheldon Jackson.

Art Teachers' Association in Session.

The 39th annual meeting of the Massachusetts Teachers' Association commenced yesterday afternoon. A directors' meeting was held in the afternoon at the rooms of the school committee on Mason street, at which considerable routine business was transacted.

In the evening the association met in the girls' high school building on West Newton street, where a lecture on electric lighting was delivered by Prof. Charles R. Cross of the Institute of Technology. The lecture was made up entirely of experiments, with explanations. Allusion was first made to the two systems of lighting—the arc and incandescent—after which the lecturer showed how the different qualities of electricity are produced, and their effects. The subject was thoroughly explained, and Mr. Cross was tendered a vote of thanks by the association.

At 8:30 o'clock Rev. Sheldon Jackson, D. D., delivered a lecture on "Alaska, its Geography, Resources, People and Educational Needs." He said: "Alaska contains 580,107 square miles; from the north to the south it extends 1400 miles, and from east to west 2200 miles, or as large as all the United States east of the Mississippi and north of the Carolinas and Georgia. The total area of its islands is 31,205 square miles. It is the region of the highest mountain peaks of the United States, and contains a great volcanic system and region of glaciers. It abounds in hot and mineral springs, and includes the river Yukon, which is 70 miles wide at its mouth, navigable for 1500 miles, and 2000 miles in length. The chief value of Alaska to Russia was its wonderful fur supplies, and when the territory was sold to the United States the most prominent attraction were the seal fur fisheries on the Pribylov group of islands in Bering sea. To protect these interest the government leased these islands for 20 years to the Alaska Commercial Company, which pays the government an annual rental of \$55,000 for the islands and a royalty of \$262,500 a year on the 100,000 seal skins allowed by law to be taken. The two little islands, St. Paul and St. George, containing 98 and 60 square miles respectively, furnish nearly all the seal skins used in the markets of the world, and yielded to the United States between 1871 and 1882 over \$3,000,000. Alaska can supply the world with salmon, herring and halibut of the best quality; it is also the great reserve lumber region of the United States. Coal is found in abundance; petroleum is found floating on a lake near the Bay of Katmai; copper is being mined by the English, and lead, graphite and gold are taken out. Precious stones are also abundant. The population is 31,386, of whom about 18,000 are Esquimaux or Inuit. The Aleutians and Innuits are civilized and live after the European methods. Among these the Greek church of Russia claims 8,000 members. In regard to education: Under the Russian government, in 1840, there were in the colonies eight schools, beside one for orphan boys and sons of workmen in the fur company, having 52 pupils, and in 1841 a theological school was established

at Sitka, numbering 39 students. In 1860 the schools were remodelled after the Russian system. It was expected that in 1867, when Alaska came under the control of the United States, the educational advantages would be increased, but such was not the case. The government, with two exceptions, has done nothing for education in this territory. For 10 years after the purchase the entire population, with the exception of two small Russian schools and two on the seal islands, was left without any educational opportunities whatever. In August, 1877, I took with me Mrs. A. R. McFarland, who opened a school at Fort Wrangell. In 1879 I went again, and took with me Miss Maggie J. Dunbar, who took the school, then numbering 60 pupils, and Mrs. McFarland took charge of a house which I erected at a cost of \$7000. During the winter evenings a night school has been carried on by Messrs. Young and Corlies. In April, 1878, a school was opened at Sitka by Mr. Brady and Miss Fannie E. Kellogg. It was soon closed, but afterward reopened under Miss Ollinda Austin, with 103 pupils. Five schools in the Alexander archipelago, with the small Russian schools at Unalashka and Belkovsky, and two schools of the Alaska Commercial Company on the seal islands, comprise all the schools in Alaska, leaving a population of 20,000 without any educational advantages whatever. As Alaska is the only section of the United States where governmental or local aid has not been furnished for schools, it is but justice that the friends of education should press Congress for aid.

The following memorial to Congress was circulated by Dr. Jackson for signatures:

Hon. Henry L. Dawes, United States Senate: Your petitioners, citizens of Boston and vicinity, are gratified that the honorable secretary of the interior has asked Congress for an appropriation for education in Alaska. We would respectfully request you to secure from the committee on appropriations a favorable report for an appropriation for an industrial training school at Sitka, and for common schools at such points as may be designated by the United States commissioner of education.

This forenoon papers will be read on the following subjects: "The No-Recess Question," by Mr. Charles W. Cole, superintendent of schools, Albany; "What Can Be Done for Temperance in Our Public Schools?" by Mrs. Mary A. Livermore; "Why Do Not More Pupils Attend Our High Schools?" by Mr. Alfred Banker, Quincy school, Boston. All interested are invited.

NEW CASTLE, PA., FRIDAY

FOR ALASKA.

Meeting at Park Street Church in the Interest of the Education and Civilization of its People.

Boston Journal, Dec. 21st.]

A mass meeting in the interest of education and civilization for Alaska was held last evening at the Park street church. Rev. J. L. Withrow, D. D., pastor of the church, conducted the devotional services, and Mr. Joseph Cook presided over the meeting, making an address in which he pointed out the condition of Alaska at present, laying the blame for it upon any person in the nation, from the President down, who has been cognizant of it, and has not lifted his voice against it. Alaska has no vote, he said, no representation in Congress, and no United States representative within its bounds, save a few custom house officers. We have ever underrated our opportunities in that country, commercial, religious and political; we, the civilized, progressive, advanced Americans,

All these changes against the missionaries at Fort Wrangell and a pack of lies
Sheldon Jackson

have not treated her by near so well as her former semi barbaric master, Russia. Mr. Cook detailed some of the needs of that country for protection, for education, etc., and quoted from the last message, the recommendation of President Arthur that Congress put Alaska under legal protection. He urged that the church enter upon this territory and claim it before commercial greed had seized it and whiskey has become its king, and spoke of the propriety of making his appeal from the platform on which he stood, whence has always been sent forth the soundest of doctrines, including that that now is the time to devote to the heathen, and not that which some others advance, that the heathen possibly has a better chance after death. Let the church, he said, be the leader in politics in the reform of our actions toward this territory; let us go with the gospel of God in advance of the corrupt elements, and plant the banner of salvation in the country which may ultimately become the base line from which our civilization shall be shot forth into the desert lands of Asia. Mr. Cook, in closing, read the following letter from Wendell Phillips:

Boston, Mass., 29th, 1883.

REV. DR. SHELDON JACKSON:

My Dear Sir:—What excuse the United States Government can offer for leaving Alaska without magistracy or schools passes my conjecture.

For some fourteen or fifteen years we have owed her a government and received large revenue from the territory. Still it remains without law, magistracy or schools. If it were so poor a country that we dreaded the expense of a government, we might make some pretense of explanation—though in any circumstance we are bound to protect life and property wherever our flag floats, and see that the rising generation are fitted for citizenship and the duties of life. But Alaska has poured millions into the treasury, and one-third of what we have annually received would suffice for the whole expense of a government and schools. If we were called upon to make a beginning and introduce law and education, there might be a shadow of excuse in this delay. But Russia had provided for both, and when we bought the Province we had but to continue what she had established. From every point of view the condition of Alaska is a disgrace to our government and calls for immediate action. Cease to receive revenue from Alaska or give her an equivalent by protecting life and property, securing peace and offering to every man, woman and child the means of fitting themselves for citizenship and their duties. If we have not leisure to attend to our citizens, then, as the woman said to Philip of Macedon, "Cease to be King." I wish I could be with you to-morrow evening and give my aid in urging all this on the immediate attention of Congress. Yours respectfully,

WENDELL PHILLIPS.

Rev. Sheldon Jackson, D. D., followed with an account of the customs, religion, and educational and religious needs of the people of Alaska, the natural phenomena and resources of the country, the income which it gave to the United States, and said only by reason of general ignorance in regard to these matters could he account for the outrageous neglect of the people by this enlightened Government.

Mournful Tidings From Alaska.

Correspondence St. Louis Globe-Democrat.

At Sitka and along shore the missionaries and the Indians have had great times together, and through unfortunate choice in its agents the Presbyterian Board has not accomplished all the good that it might among these peaceable, happy-go-lucky natives. The Rev. Sheldon Jackson came up and organized a mission, and then went East to work up the interest of good people. Boxes of clothing and books came up on every steamer, sent by pious old ladies and good Sunday-school children in the East, and the Indians believed that verily a Providence cared for them. The mission buildings burned, and before a new home could be erected the leading missionary took up his talents and ink bottle and joined partnership with a trader. He has prospered beyond all measure in his commercial venture, and, though others have taken his place in the soul-saving work, the Indians have now a grain of skepticism among them and fully believe that the boxes of goods and all the articles in his store are things that have been sent for them from the missionary societies of the East. Unfortunately the missionaries will not live at peace with their white neighbors, and the stories of missionary greed and worldliness that one hears are appalling. The reverend gentlemen in charge of one of these stations on this coast calmly said in my presence that there was a great temptation for the missionaries to relapse into traders or exercise the dual functions, and that without doubt many had come to the Alaskan field in order that they might make or save money. Although most of the white residents are guarded in their statements concerning mission affairs, enough is heard on all sides to put some of these teachers of Christianity in a sad and doubtful light.

A Tale of Depravity From Snow-Bound Alaska.

Buffalo N.Y.

FORT WRANGELL'S REFORMERS.

United Press Dispatches.

SAN FRANCISCO, Dec. 15.—A shocking tale of depravity in Alaska is related by a trustworthy man just down from Fort Wrangell. There is a mission at Wrangell under the charge of Mrs. J. McFarland, and about 40 native children constitute the wards of the society in the place. The pastorate of the Mission Church was temporarily filled by Dr. J. McFarland, a nephew of the Superintendent. Dr. McFarland assumed to be a second Christ, and with a small band organized a salvation army, which made itself a nuisance to Indians and whites alike. At last McFarland got into a controversy with his aunt, and while she was preaching against his actions he walked into the pulpit and knocked her down with his clenched fists. The last few years of the history of the mission are said to have been replete with horrible tales of open prostitution carried on both inside and outside the domain of the institution, though its existence is alleged to have been most notorious in the settlement. One of the most noteworthy cases was that of Annie Graham, a namesake of a New York lady, who paid \$100 a year for her clothing and other necessary expenses. Mrs. Graham had never seen and perhaps never expected to see her promising ward. Annie is described as the handsomest native girl in the settlement. She was expelled from the place for her too open and shame-

less conduct. She went to Harrisburg, a mining camp not far distant from Wrangel, where her shocking exploits were every day the talk of the rough miners gathered there. A second Annie Graham was then procured in order that the \$100 might still be received. This one turned out almost as bad and was also expelled. Then the third beneficiary of the unsuspecting New York lady was introduced and given the name of Annie Graham. Nellie Hamilton, named from a wealthy Boston lady, led a similar career and another Nellie Hamilton had to be substituted. The proceedings referred to are as yet unknown in the East. The recital of the scandals, tolerated if not caused by these factions, would indicate that the actors were crazy. Superintendent Hill of Portland has at last directed Dr. McFarland to go to Chilcote and Mrs. McFarland to Tongass also, that a distance of 1000 miles may divide them.

A SHOCKING TALE.

Missionary Depravity in Alaska.

A BAD STATE OF AFFAIRS.

How Girls at the Wrangel Mission are Led Astray by Evil Influences.

Striking evidences of moral depravity among some of the Alaskan missionary institutions have from time to time been given to the public, but it remains for a trustworthy informant, who arrived in this city by the last steamer from Wrangel, to add still more startling intelligence to the tale of bestial conduct among the supposed dignified and religious people who have charge of the missions in the Northwest. At Wrangel, the largest and most important settlement on the Southern Alaskan islands, Sitka excepted, there is a branch mission, supported and controlled by the American Presbyterian Home Missionary Society of New York. This mission has been under the charge of Mrs. J. McFarland, who was appointed Superintendent some time ago, and about forty native boys and girls constitute the wards of the Society in that place. For a long time Rev. M. A. Young has been the pastor of the Mission Church, which is attended by whites and natives alike, but during his long absence in the East, where he is now, working in the interests of the Society and trying to obtain a large Congressional appropriation to further the work in Alaska, his place has been occupied by a nephew of the female Superintendent, Dr. J. M. McFarland, as he styles himself.

A FANATICAL OUTBURST.

The proteges of the Mission are mostly young girls belonging to the Stickeen and other tribes. McFarland and his wife, who must not be confounded with Mrs. McFarland, the Superintendent, assumed control of the religious interests of the girls and boys and soon after Mr. Young's departure had a Salvation Army, conducted on a small scale, in operation, having succeeded in proselyting some eight or ten poor fanatical Indians to his peculiar doctrines. Assuming to be a second Christ, McFarland, with his

little band, went among the Indians trying to make converts in all parts of the island, but not succeeding beyond awakening a lively interest and creating considerable excitement, much to the discomfort of the white residents, who became seriously alarmed at the prospect. The Salvation Army, which was in full blast on the 15th of September, became an intolerable nuisance to both Indians and whites. McFarland's mania developed an alarming growth, but nothing could be done for awhile to restrain him in his wild course. For a trifling act of disobedience he so severely and brutally punished two of the Mission girls that he was arrested and brought before Deputy Collector J. S. Canfield, who was the only officer there under whose jurisdiction such a case might be tried. It was clearly shown that McFarland had cruelly lacerated the girls' backs with the points of wooden hoops and other inquisitorial contrivances and that they had undergone great physical suffering. The only explanation or defense made by McFarland was that he was "doing God's will," also stating that he defied the law. Great indignation was felt by both whites and natives and for a time after he had paid the penalty of his cruel assault the pastor modified his treatment of his youthful charges. His suspension was demanded, however, but there being no one to fill the vacancy caused by his retirement, McFarland was finally permitted to resume his fanatical functions, which he then proceeded to exercise with great vigor.

SULLIVAN TACTICS IN CHURCH.

Mrs. J. McFarland, who had become indignant at the conduct of her nephew, tried to intercede to save her pupils from further brutal treatment. To this McFarland pointed in a sermon delivered on the following Sunday as an encroachment on his ecclesiastical rights, calling his aunt a vile woman. He further stated from the pulpit that the Superintendent had been "leading all the children to perdition." "I can see them," said he, "tumbling into hell over her shoulders." At this broad statement from the minister the Superintendent arose and proceeded to remonstrate and protest against the language used. Her nephew told her to sit down, and the lady failing to comply with this demand, he walked from the pulpit and knocked her down with his clenched fists. A hubbub ensued in the church, white men interposing and saving Mrs. McFarland from further rough usage.

Now the Superintendent would, perhaps, be entitled to a share of public sympathy after having been subjected to this treatment were it not for the unfortunate fact that a vast amount of truth adheres to the charges made by her fanatical nephew—charges which are borne out by the statements of many people in the settlement. It would be unfair not to state, however, before going into the disgusting details here given, that Mrs. McFarland is not wholly responsible for what has occurred, her tolerance rather than any active guidance of hers in the matter being most to be deplored and blamed. The last few years of the history of the Mission have been replete with horrible tales of open prostitution, carried on both inside and outside the domain of the institution, no check being placed by the various agencies, though their existence was most notorious in the settlement.

PRANKS OF THE CONVERTS.

One of the most noteworthy cases in this connection was that of Annie Graham, the namesake of a New York lady who paid \$100 a year for the clothing and other necessary expenses of an "adopted" daughter, a native of Wrangel, who had been taken into the mission under the advice of outside persons, though the benevolent Mrs. Annie Graham had never seen, or, perhaps, never expected to see, her promising ward. Annie is described as being the handsomest native girl whom the person giving this information had ever met, but through evil influences it was not long before she was expelled from the place for her too open and shameless conduct. So Annie Graham went to Harrisburg, a mining camp not far distant from Wrangel, where her shocking exploits were the every-day talk of the rough miners there gathered. A second Annie Graham was then procured by the Superintendent, in order that the \$100 might still

*All these
Charges against
the Missionaries
at Wrangel
are false.
S. J. Jackson*

be utilized. This one turned out almost as bad and was also expelled. Then a third beneficiary of the unsuspecting New York lady was introduced, and given the name of Annie Graham. Soon after the arrival of the latter girl at the institution, Annie Graham No. 1 came down from Harrisburg, bent on a spree, visited the Mission, talked with the girls and behaved in such a shocking manner that Mrs. McFarland got rid of her by shipping her back to Harrisburg in charge of Captain Carroll, whose vessel sailed soon afterward. Annie's behavior on the voyage was very rude and disgraceful. Locked up in the Captain's cabin, she took off all her clothing, put on a waistcoat, sat on a chair in the room, and, attired in no other garment, escaped from the cabin and ran all around the ship, followed by the sailors, who were ordered to capture her and lock her up in a strong room below, which was done, and the girl was taken on to the mining camp. Nellie Hamilton, named for a wealthy Boston lady, led a similar career, and another Nellie Hamilton had to be substituted, though this transaction, and, in fact, all of the disgusting proceedings referred to, are as yet unknown in the East.

SALVATION ARMY ANTICS.

In spite of the moral attitude assumed by Dr. McFarland in the matter, his eccentric doings and brutal conduct caused a notice to be sent him from several determined men in the neighborhood to leave the place. The pastor, however, succeeded in pacifying them by his promises, and the Salvation Army gaining more adherents, large prayer meetings were instituted by McFarland and these were held in the houses of the natives, but one of the latter, a man named Matthew, remonstrated against his house being turned into a refuge for fanatics. He did not believe in McFarland's "second Christ" doctrine and would not allow it to be promulgated in his hearing. McFarland sent word that he would break the door down if refused admittance, but on the gathering of his band that evening it was decided to carry on operations in the little field adjoining Matthew's house. There is a miners' dancehouse in Wrangel, the resort of Indian women and a great many white men. The place is said to be generally well ordered, as no liquor is sold there and the innocent amusement had consisted in whirling the squaws through peculiar Terpsichorean figures to the one tune known by the Indian musician, who calls off in broken English the three or four styles of dances with which the people are acquainted. To this place McFarland and his wife went every time a dance was held and during the whole night kept up their devotions for the good of the dancers. They sang hymns, read the Bible and prayed, while the miners swung their partners against the "earnest workers," knocking them down, when they would immediately begin praying again. Their efforts for the salvation of the miners proving unsuccessful, they threatened, it is said, to set fire to the dancehouse unless it was closed. They again excited the Indians, whose incendiary instincts are well known, and the town was in an alarmed state for weeks. At this juncture word came from Superintendent Hill of Portland, by whom the Northwest Presbyterian Missions are directed, for McFarland to proceed to Chilcat, his wife being sent to Tongass, and a distance of a thousand miles now divides the two troublesome missionaries.

The gentleman who brings this information from Wrangel says it is his intention to lay the whole matter before the American Home Missionary Society. It is expected that much needed reform will result from the attention of the society being called to these scandalous proceedings.

Syracuse Paper

PECULIAR MISSIONARIES

SHOCKING STORIES WHICH COME
FROM WRANGLE, ALASKA.

Dr. McFarland, the Pastor of the Mission, Proclaims Himself a Second Christ—A Lady's Unfortunate Ventures in Aiding Native "Annie Grahams."

SAN FRANCISCO, Dec. 15.—A shocking tale of depravity in Alaska is related by a trustworthy man just down from Fort Wrangel. There is a mission at Wrangel under charge of Mrs. J. McFarland, and about forty native children constitute the wards of the society. The pastorate of the Mission church was temporarily filled by Dr. J. M. McFarland, a nephew of the Superintendent. Dr. McFarland, the story goes, assumed to be a second Christ, and with a small band organized a Salvation Army which made itself a nuisance to the Indians and whites. McFarland got into a controversy with his aunt, and, while she was preaching in protest against his actions, he walked into the pulpit and knocked her down.

The last few years of the history of the mission are said to have been replete with horrible tales of open prostitution carried on both inside and outside the domain of the institution, though its existence is alleged to have been most notorious in the settlement. One of the most noteworthy cases was that of Annie Graham, a namesake of a New York lady, who paid \$100 a year for her clothing and other necessary expenses. Mrs. Graham had never seen, and perhaps never expected to see, her promising word. Annie is described as the handsomest native girl in the settlement. She was expelled from the place, for her to open the shameless conduct, and went to Harrisburg, a mining camp not far distant from Wrangle, where her shocking exploits were the every day talk of the rough miners gathered there. A second Annie Graham was then procured, in order that the \$100 might still be received. This one turned out almost as bad, and was also expelled. Then the third beneficiary of the unsuspecting New York lady was introduced and given the name of Annie Graham. Nellie Hamilton, named from a wealthy Boston lady, led a similar career, and another Nellie Hamilton had to be substituted. The disgusting proceedings referred to are as yet unknown in the East. The recital of the scandals tolerated, if not caused, by these factions would indicate that the managers are crazy and Superintendent Hill of Portland has at last directed Doctor McFarland to go to Chilcat, and Mrs. McFarland to Pangass, so that a distance of 1,000 miles may divide them.

THE WORLD.

PUBLISHED EVERY DAY IN THE YEAR AT NO.
51 AND 52 PARK ROW.

NEW YORK, MONDAY, DECEMBER 17.

TROUBLES OF THE MISSIONARIES.

Why There is Wrangling at Fort Wrangel and
Fears Among Americans in Egypt.

The despatch printed in yesterday's WORLD saying that the mission in Fort Wrangel, Alaska, had made itself notorious by dissensions, mismanagement and immoralities, created no little excitement among the Presbyterians of this city. Mrs. A. R. McFarland, who has charge of the missionary work at Fort Wrangel, is a lady whose religious work is known to all Presbyterians of the country, and she is spoken of in the highest terms by all clergymen. For the past six years she has had charge of the Presbyterian Mission Home and Training School for girls at Fort Wrangel.

According to the Rev. Dr. Kindall, Secretary of the Presbyterian Home Mission, Fort Wrangle is one of the many mining settlements where vice and ignorance prevail.

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In speaking of the trouble at the mission he said: "Mrs. A. R. McFarland has charge of the girl's school, and the Rev. J. McFarland, her late husband's nephew, is a teacher. The Rev. J. Hall Young is pastor of the church connected with the school. Dr. Young came east during the summer and has just returned. During his absence Mr. McFarland took charge of the church. About two months ago he had some trouble with two of the largest girls in the school. It is alleged that they were disobedient and impudent. Mr. McFarland became very much excited, and it is said that he acted like an insane man. The excitement spread through the school and among the Indian parents. Mr. Oakford, the United States Collector there, and other white men, took sides in the matter, which gave it a very serious aspect.

"Mr. McFarland earned the trouble into the church, and in the midst of his remarks Mrs. McFarland arose and remonstrated, whereupon the preacher went forward and pushed her down into her seat. It is alleged that he struck her and knocked her down, but my advices do not state that. The white men in Fort Wrangel believe that Mr. McFarland was so much excited as to be temporarily insane. I, however, do not believe that he was insane. The affair is a most unhappy one.

"The Rev. R. W. Hill, Superintendent of the Missions, of Portland, Ore., went up to Fort Wrangel on the November steamer, and spent a few days at the mission and restored order for the present at least. Meanwhile Dr. Young, pastor of the church, went up in the December steamer, and it is believed that peace has been restored."

In speaking of the troubles between the Muslims and Christians in upper Egypt, the Rev. David Kregg, of the Scotch Reformed Presbyterian Church, on Twenty-third street, said yesterday:

"We have no missionaries in that part of Egypt. The work is done there by the United Presbyterian Church, whose headquarters are in Philadelphia. The trouble is caused by the Copts, the original Egyptians, who object to the teaching of Christianity. The American missionaries have made considerable progress, and it is this which has caused the dissension. The Americans have been advised to withdraw to Cairo. I have no idea how the trouble will terminate."

The New-York Times.

NEW-YORK, MONDAY, DEC. 17, 1883.

THE MISSIONARY TROUBLES.

THE DIFFICULTIES IN THE PRESBYTERIAN MISSIONS IN EGYPT AND ALASKA.

Dispatches published yesterday in THE TIMES indicated trouble among the missionaries of the Presbyterian Church in widely separated portions of the globe, Egypt and Alaska. In

The Rev. Henry Kendall, Secretary of the Presbyterian Board of Missions, is perfectly conversant with the condition of affairs at the Alaskan mission. He has been there at different times, and has paid much attention to that field of labor. He says that the troubles began last summer while the missionary, Rev. S. Hall Young, was in the United States on a lecturing tour. During his absence Dr. McFarland was the teacher at the Fort Wrangel school, and had about 40 pupils under his control. McFarland is the nephew of Mrs. McFarland, who is in charge, and it has been reported that he is evidently insane. Some of the older girls in the school became very negligent and disobedient, and the trouble was a hard one to overcome. Some of the scholars left and others were taken away by their parents and guardians, but the latest reports show that the mission is all right now. The disturbances were aggravated by McFarland pushing his aunt into a seat when she arose to make a protest against some ideas he was advancing. He did not knock her down, as the newspapers said yesterday. In regard to the expulsion of girls for immoral conduct, especially in the cases of Annie Graham and Nellie Hamilton, namesakes of New York ladies who pay \$100 per year for their support, and the impersonation of the two by other girls in order to still receive the pension, Mr. Kendall could not speak positively. Mr. Hill, the Superintendent, in Portland, Oregon, had not mentioned it in any of his letters, and he was not prepared to believe that any such deception would receive

the acquiescence of Mrs. McFarland, whose sterling integrity and Christian character have been thoroughly tested. Further the course of the mission in Alaska has been to overlook, if possible, any lapses of virtue among the girls, and to strive and reclaim them. It was a hard task, however. The girls naturally leaned to vice in its most appalling forms, and their characteristics were taken advantage of by the miners who thronged the town in winter coming from the Cassiar mines in British Columbia. These miners were rough, uncouth, and depraved men, who had but little regard for virtue, and knew the weak points of the natives. Against these influences it was hard to struggle, but the missionaries continued and intend to continue.

Mr. Kendall says that in the absence of law in Alaska they have no redress for any indignities, and must depend wholly on persuasion. Added to the drawbacks of bad and vicious natives was the presence of the white men, who were a thousand times worse than any native in their corrupting influence on the girls in the school. Superintendent Hill has written a letter to the Rev. Mr. Kendall recommending certain changes. Some of his views are met with favor and will be followed; others will not be, and above all, Mrs. McFarland will remain at Fort Wrangel.

THE DAILY DEMOCRAT

AMSTERDAM, DECEMBER 15, 1883.

Dubious Story From Alaska.

SAN FRANCISCO, Cal., Dec. 15.—A shocking tale of depravity in Alaska is related by a trustworthy man just down from Fort Wrangel. There is a mission at Wrangel under the charge of Mrs. J. McFarland and about forty native children constituted the wards of the society in the place. The pastorate of the mission church was temporarily filled by Dr. J. M. McFarland, a nephew of the superintendent. McFarland assumed to be a second Christ and with a small band organized a Salvation Army which made itself a nuisance to Indians and whites alike. At last McFarland got into a controversy with his aunt and while she was preaching protesting against his actions he walked into the pulpit and knocked her down with his clenched fists. The last few years of the mission are said to have been replete with horrible tales of open prostitution carried on both inside and outside the domain of the institution.

The Star

The Sun.

WEDNESDAY, DECEMBER 19, 1883.

WHIPPING ALASKA SCHOOL GIRLS.

Flight of the Girls, who are Indian Girls, and Big, and Consequent Trouble.

Drs. Henry Kendall and William C. Roberts, Secretaries of the Board of Home Missions of the Presbyterian Church, issued a statement yesterday in which they say of the Mission and Girls' School at Fort Wrangel, Alaska, that there has been some trouble and unpleasant excitement there, but deny a published account alleging that there has been immorality in the school and that one of the missionaries has pretended to be a second Christ.

"The trouble began in October," Dr. Kendall said last night, "after the Rev. S. Hall Young, the minister of the mission church, had left for the United States to lecture on 'Life in Alaska.' John McFarland of South Carolina, a teacher in the school, took Dr. Young's place

in the pulpit. Mr. McFarland and his wife, who was his assistant in the school, whipped two big Indian girls because they came into school with their snow shoes on. The girls ran away to friends in the village. They belonged to the Girls' Home over which Mrs. A. R. McFarland, a widow, McFarland's aunt, was Matron. They had to be hunted up and brought back. The next Sunday McFarland preached violently against the girls. Mrs. McFarland got up in her pew and defended them. Mr. McFarland yelled to her to sit down. She told him to sit down. He rushed out of the pulpit, grabbed her by the shoulders, and put her down with force. After that McFarland was very unpopular at the fort. He held religious meetings every night, and a report was sent out to New York that he was crazy.

"The Rev. Robert W. Hill, Superintendent of the Mission, who has his headquarters in Portland, Oregon, went to Fort Wrangel, and has adjusted affairs satisfactorily for the present. Dr. Young is on his way to Alaska now, and will decide what shall be done with McFarland."

"The school is composed entirely of Indian girls. Some of them are very handsome. Mrs. McFarland's cause was taken up by the Indian chiefs, the American traders, and by Collector Oakford, who wrote me several letters."

The New-York Times.

NEW-YORK, THURSDAY, DEC. 20, 1883.

VIOLENT MISSIONARIES.

It really looks as if it would become necessary for philanthropic people to protect defenseless heathen from ill-treatment on the part of violent and reckless missionaries. Not very long ago a gang of Scotch Presbyterian missionaries in South Africa were found guilty by an investigation made by a committee of their co-religionists of having caused the death of several unfortunate Africans by cruel and inhuman treatment. We are now told of the riotous and brutal conduct of a Presbyterian missionary in Alaska, who appears to be in the habit of offering the female heathen the choice between conversion and the lash and of making the mission school at Fort Wrangel about as lively a place as an ordinary Leadville saloon.

The missionary in question recently flogged two Indian girls because they came to school with snow-shoes. It is true that snow-shoes are nowhere prohibited in the Scriptures, but, on the other hand, there is no Scriptural authority for their use, and they are notoriously the invention of North American heathen. As the Indian girls persisted in wearing them, instead of wading through the snow like Christian and civilized women, the missionary felt bound to teach them a better way, and made use of his most convincing theological argument with such effect that the girls ran away and refused to return to the mission.

On the following Sunday, the runaway heathen having been caught, the missionary proceeded to punish them by preaching violently against them. For some

time no one dared to take their part, for it is no light matter to face an infuriated and reckless missionary in his own meeting-house. Finally, however, the missionary's wife, with a boldness that did her infinite credit, rose up and defended the girls, and paid no attention to the yells and threats of the desperate man in the pulpit. As might have been foreseen, the missionary presently sprang from the pulpit, and, seizing the brave woman, violently slammed her into her seat. All opposition being thus quelled, the sermon was resumed, and the unhappy heathen were preached at until their tyrant became tired. Another missionary, who is said to be a humane and intelligent man, is now on his way to Fort Wrangel with the intention of protecting the heathen against the violence of the missionary now in charge of the station, and it is to be hoped that he is "spry with his weep-on," and will not permit the latter to "get the drop on him."

If missionaries are to make a practice of flogging the Gospel into the heathen, it will become necessary to take measures to keep missionaries and heathen carefully apart. Fortunately, it is probable that only very few missionaries are addicted to the use of the whip. The cases of ill-treatment of heathen by missionaries which have occurred of late suggest the question whether the character of the class of men who engage in mission work has not deteriorated of late years. No nobler and better men than the early missionaries to the North American Indians and to the heathen of Africa and India ever lived, and to whatever church or sect they may have belonged, they were alike incapable of flogging men and women. It is strange that JUDSON and MOFFATT and the French Jesuits of North America should have numbered among their successors men capable of the brutal crimes perpetrated in South Africa and the ruffianism reported from Alaska.

New-York Daily Tribune.

FOUNDED BY HORACE GREELEY

NEW-YORK, TUESDAY, DEC. 25.

MISSION TROUBLES IN ALASKA.

For some time past there have been rumors, more or less vague, of disorders and irregularities at one of the mission stations in Alaska. These rumors appear to be confirmed by *The San Francisco Chronicle* of a recent date, which tells a shocking story of fanaticism and immorality. The facts were furnished to it by a gentleman who has just come from Wrangel, and whom it vouches for as being entirely trustworthy.

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At Wrangel, the second largest settlement on the Southern Alaskan Islands, there is a mission, supported and controlled by the American Presbyterian Home Missionary Society of this city. The Rev. M. A. Young is the pastor of this mission, but has been absent for a long time, partly on the business of the society. In his absence the work of the mission has been managed by a Mrs. J. McFarland, who employed as pastor her nephew, the Rev. Dr. J. M. McFarland. Soon after Mr. Young's departure Dr. McFarland and his wife organized a sort of a Salvation Army among the ignorant natives. McFarland called himself a second Christ, and horribly beat and maltreated all who would not acknowledge his claims. He was finally arrested and brought before Deputy Collector J. S. Canfield. McFarland openly defied the Collector and stated that he was "doing God's will." Great indignation was shown at his conduct by both whites and natives, but the superintendent, his aunt, allowed him to hold his position. She remonstrated with him, however, for his cruelties, to which he replied by preaching a violent and abusive sermon the following Sunday, in which he assured his aunt that she was "leading all the children to perdition." When his aunt arose to deny this, Dr. McFarland rushed from his pulpit and knocked her down. At last accounts this Dr. McFarland was sent as a missionary to another settlement.

But there is worse still to tell. A native girl, Annie Graham, named after Mrs. Graham, of this city, who paid for her education, succumbed to evil influences, and another girl was substituted for her in the school. She also went wrong, and a third Annie Graham was put in her place. In the same way there have been two or three Nellie Hamiltons named for a wealthy Boston lady. These ladies and many other philanthropic people in the East have been in the habit of giving \$100 or more annually as a scholarship for the education of native girls; and of course it was to the interest of the mission to be able to report that these scholarships were being used. In fact, it looks very much as though the methods and work of the mission were both lax and defective, the principal object being to keep up the regular appropriation of money from the East.

Now, of course, no one will suppose for a moment that the Presbyterian Home Missionary Society of this city is to blame for these disorders in this remote outpost. The gentleman who makes these charges says that it is his intention to lay the whole matter before the society. If the charges are substantiated the evils complained of will doubtless be speedily remedied, and the mission put on a new basis. But while the society may not be directly culpable, it is responsible for the acts of its accredited agents. If these agents shall prove to be unworthy, the missionary society which sent them will suffer in reputation. It is difficult for many reasons always to get the best persons to go as mission workers to such lonely outposts; and the temptation must be great to send mediocre or crotchety men who have been failures every place else, and who having nothing to lose are ready to do anything for a change. But missionary societies should remember that such men are likely to be greater failures as missionaries than as regular pastors. And if they persist in sending such badly equipped men into the mission field, they need not be surprised if the cause of missions should languish.

THE RUSSIAN CHURCH.

Orthodox Establishments in This City and Alaska.

Notwithstanding the fact that Russia parted with its last bit of territory in America when she sold Alaska to our Government, the empire still continues its interest in the Greek Church in this country and contributes every year \$32,000 toward the Christian work. In the States the only Greek Church at present is in San Francisco. Neither New York nor any of the Eastern cities have so much as a chapel. Of the eleven churches now on American soil ten are in Alaska and are located at Sitka, Kodiak, Oonalaska, Kervay, Neuschagak, Atka, Bellokivsky and on the St. Paul, St. George and St. Michael islands. The largest churches are those at Sitka and Kodiak. Having many valuable ornaments brought from Russia in the days of that empire's control of Alaska, the chapels are among the most interesting features of our northern Territory. The Sitka church is a small, time-stained edifice, facing the main street of Sitka, and services are held in it every Sunday by a priest of the Greek Church, who has been sent out from home to minister to the people who still reside in Alaska. The other chapels in that country, with the exception of the one at Kodiak, are rudely built and are attended but by a limited number of people. In 1867, when Alaska was turned over to our Government, the larger proportion of Russians preferred to return to their native country, and the fact that Russia gives even \$32,000 to support its Church in our territory must be taken as an evidence of the care that the Russian Archbishop takes of his people wherever they are.

A gentleman lately returned to this city from Alaska was seen yesterday by a CHRONICLE reporter. In reply to the question as to the influence that was still exerted by the Greek Church in Alaska, he said:

"The Sitka church is regularly attended and there are enough Russians left to make a very fair-sized congregation. The priest is a cultivated man and the school that is under his supervision does much good in educating the children. I think that the Greek Church does a great deal of good. The natives are accustomed to it, having known it so long, and they are attracted by the ceremony, which is impressive."

"Are the priests missionaries as well?"

"Yes; they visit the sick and go among the poor. On St. Paul island the Russian school is the only one that the natives have, and at other stations the influence of the Church is always for the public good. A greater part of the money given by Russia to the American Greek churches is spent in Alaska."

To the Honorable, the Senate and the House of Representatives,

GENTLEMEN:

The General Assembly of the Presbyterian Church in the United States of America, in Session at Saratoga Springs, May, 1883, appointed a Special Committee, consisting of Rev. Drs. HERRICK JOHNSON of Chicago, J. ADDISON HENRY of Philadelphia, BYRON SUNDERLAND of Washington, GEORGE L. SPINING of Cleveland, HENRY KENDALL of New York, and WM. C. ROBERTS of New Jersey, Justice WM. STRONG of Washington, and the Hon. JOHN HILL of New Jersey, to wait on the President of the United States and the Secretary of the Interior, in relation to Civil Government and Industrial Schools for Alaska.

THE RESOLUTION OF THE ASSEMBLY.

The General Assembly of the Presbyterian Church in the United States of America, in Session at Saratoga Springs, May, 1883, took the following action:

"In view of the pressing needs of Alaska, where our missions have been singularly successful, we recommend that the General Assembly appoint a committee of eight persons, who shall wait upon the President of the United States and the Secretary of the Interior, asking of the Government through them the establishment of civil government among these people of Alaska, and pressing upon them the necessity of establishing industrial schools in that Territory."

The above resolution contains two items: First, The Need of Civil Government, and, Secondly, The Need of Industrial Schools in Alaska.

The Committee would urge upon the Government to grant the people of Alaska a Government,

1st. On the ground that it is promised them in the treaty existing between the United States and his majesty, the Emperor of all the Russias, which is as follows:

"The inhabitants of the ceded territory, according to their choice, reserving their natural allegiance, may return to Russia within three years, but if they should prefer to remain in the ceded territory, they, with the exception of uncivilized native tribes, shall be admitted to the enjoyments of all the rights, advantages and immunities of citizens of the United States, and shall be maintained and protected in the free enjoyment of their liberty, property and religion. The uncivilized tribes will be subject to such laws and regulations as the United States may, from time to time, adopt in regard to aboriginal tribes of that country."

2d. On the ground that his Excellency the President of the United States, in the exercise of the functions of his office as the Chief Executive of the nation, thinks that Alaska should have a Government, and has so stated in his messages to Congress, December 4th, 1882, and December 4th, 1883.

1st. On the ground that the people do not enjoy as promised them by the Government, the advantages of education enjoyed under the Russian Government. See Extracts from the Reports of the Hon. Secretary of the Interior, and the Commissioner of Indian affairs:

Extract from Annual Report for 1883 of Hon. H. M. Teller, Secretary of the Interior, pages 47 and 48:

"The total population of the Territory of Alaska is not far from 30,000. Of this number about 5,000 are Aleuts, who are not barbarians if they are not of the highest order of civilization. Before the cession by Russia good schools were maintained among them, but since the cession the schools have been discontinued, and the adult Aleut who received his education under the Russian Government and at its expense, sees his children growing up without education. Suitable provision should be made for the education of the children of the Aleuts, which can be done without great expense. Also an appropriation ought to be made for the maintenance of at least two manual-labor schools for the education of the children of the less civilized Indians."

The Commissioner of Indian Affairs, in his Annual Report, December, 1883, to Congress, says:

"Attention should be again called to the need of schools for the Indians in Alaska. From the best information that can be obtained the Indians of Alaska number about 20,000, and since that country came into possession of the United States these people have had no aid for schools from this Government. * * * If the published statements in reference to Alaska be true, we are doing much less for the civilization of these people than was done before we took possession of that country. The Russian Government gave them laws, churches and schools; the American Government has done nothing in that direction. For the next fiscal year I have asked for an appropriation of \$25,000 for the support of industrial schools in Alaska. I earnestly hope that this very modest sum will be granted. These Indians need no subsistence, no clothing, no implements, no agencies, but they beg for an education, and it is discreditable to an enlightened Government to longer deny their request.

2d. On the ground that the Indians of Alaska, like the Indians elsewhere, are the wards of the nation as far as their education at least is concerned. See Extract from General EATON'S Report:

"From the census of 1880 we learn that there are about thirty thousand people in Alaska, and of these it is believed there are about ten thousand children or young people who ought to have some school privileges.

"With regard to this people, it may be observed,—

"(1.) That they are docile, peaceful, and have here and there some knowledge of useful industries; are apt in the mechanical arts, and anxious for instruction.

"(2.) They are a self-supporting people, needing no annuities, clothing or rations from the government, but *do* need teachers that they cannot procure for themselves. These teachers should instruct them not only in letters but in the arts of civilized life and the duties of American citizenship.

"(3.) If given an opportunity for this kind of instruction for a few years they would, it is believed, make good progress in throwing off tribal relations and in preparation to become an integral portion of the American people, thus contributing to the common wealth and prosperity of the country.

"(4.) It is well known that civilization in approaching an untutored people may be their destruction by sending its vices before its virtues. It is equally well known that various weeds spring up spontaneously where useful plants must be cultivated, and that not neglect but painstaking care is necessary to the improvement of the human mind.

President Arthur's Message to Congress, December 4th, 1882 :

"Alaska is still without any form of civil government. If means were provided for the *education of its people*, and for the protection of their lives and property, the immense resources of the region would invite permanent settlements and open new fields for industry and enterprise."

President Arthur's Message to Congress, December 4th, 1883 :

"I trust that Congress will not fail at the present session to put Alaska under the protection of law. Its people have repeatedly remonstrated against our neglect to afford them the maintenance and protection expressly guaranteed by the terms of the treaty whereby that Territory was ceded to the United States. For sixteen years they have pleaded in vain for that which they should have received without the asking. They have no law for the collection of debts, *the support of education*, the conveyance of property, the administration of estates or the enforcement of contracts; none, indeed, for the punishment of criminals except such as offend against certain customs, commerce and navigation acts. The resources of Alaska, especially in fur, mines and lumber, are considerable in extent and capable of large development, while its geographical situation is one of political and commercial importance. The promptings of interest, therefore, as well as considerations of honor and good faith, demand the immediate establishment of civil government in that Territory."

3d. On the ground that certain companies organized to develop the resources of Alaska have found it impossible to secure their rights without courts of justice, and have petitioned the Hon. Secretary of the Interior to protect them in the following words :

"Alaska has never been organized by Congress into a Territory. It has no government, no laws ~~(excepting those pertaining to customs and to intercourse, and with the Indians)~~, no court, no judicial or executive officer; and therefore the undersigned have no means whatever of enforcing their rights, or protecting or developing their property, or of preventing its spoliation at the hands of unauthorized persons. Under the treaty with Russia, by which the Territory was ceded to the United States, the United States guaranteed, at least as far as the Russian subjects were concerned, protection to life, liberty and property; and the undersigned are led to believe, and are so advised, that in the absence of any government or any other method of redressing their wrongs, the Department of the Interior, with its general jurisdiction over the lands of the United States, has the jurisdiction to determine the rights of the undersigned, as citizens of the United States, and to enforce these rights."

4th. On the ground that large and influential bodies of Christians beside those represented by this Committee feel the need of it.

The Baptists at their annual meeting in May, 1883, ordered the following to be sent to the President of the United States and the Secretary of the Interior :

"*Resolved*, that as Alaska is the only section of the United States where governmental or local aid has not been furnished for the education of the people;

"And as the establishment of schools will assist in civilizing the native population, prevent Indian wars and prepare them for citizenship;

"Therefore the American Baptist Home Missionary Society, in Session at Saratoga Springs, May, 1883, would respectfully petition you to renew your recommendation to Congress for an educational appropriation for Alaska."

The Committee of the General Assembly urge, secondly, the need of *Industrial Schools in Alaska* :

"The people of Alaska having received some measure of aid from the Russian Government, have expected the same from the United States. The natives, already to a limited extent demoralized by the introduction of intemperance and disease, it is thought would, by the introduction of schools, be prepared better to resist these evils and stand a far better chance to be a permanent and prosperous race.

"(5.) The development of the fishing interests, the discovery of gold, and the increase of commerce in that region are now calling public attention to it, and the time seems to have arrived when school privileges should be immediately provided. In 1870 Congress appropriated \$50,000 for educational purposes in Alaska, which, on account of difficulties of administration at that time was not expended there. This amount could now be expended there, I am sure, with most satisfactory results.

"In accordance, therefore, with these considerations, and in order not to come short of any duty required of me by law, I have the honor to recommend that Congress be requested to appropriate \$50,000 for the establishment and maintenance of schools for instruction in letters and industry, at such points in Alaska as shall be designated by the Hon. Secretary of the Interior."

3d. On the ground of justice, as a return for revenue received by the Government from that part of the country. Extract from a letter by Mr. WENDELL PHILLIPS:

"Alaska has poured millions into the Treasury, and one-third of what we have annually received would suffice for the whole expense of a government and schools. If we were called upon to make a beginning and introduce law and education, there might be a shadow of an excuse in this delay. But Russia had provided for both, and when we bought the Province we had but to continue what she had established. From every point of view the condition of Alaska is a disgrace to our Government and calls for immediate action. Cease to receive revenue from Alaska or give her an equivalent by protecting life and property, securing peace, and offering to every man, woman and child the means

4th. On the ground that there are no other schools near which they can attend. Extract from Dr. SHELDON JACKSON's address:

"The nearest school of the kind to Alaska is at Forest Grove, Oregon. But Forest Grove is one thousand five hundred miles distant from Southeastern Alaska, and two thousand five hundred miles away, by present routes of travel, from Southwestern Alaska. Then the resources and character of the two countries are different. Oregon is largely agricultural, while Alaska has very little agricultural interests.

"As the object of an industrial training is to enable the boy, upon arriving at manhood, to earn a support that will sustain his family in a civilized way, it is important to train him to utilize the resources of his own country.

"The resources of Alaska, in addition to her fur-bearing animals, are her vast supply of fish and great forests.

"Therefore the training-school of her children should be on the coast, where they can be taught navigation and seamanship; the handling of boats and sails; improved methods of fishing and handling fish-nets; improved methods of salting, canning and preparing fish for market; a saw-mill; a carpenter shop, cooper shop, boot and shoe shop, etc. A school where they can be taught both the theory and practice under such conditions as they shall meet with when they shall be able to support themselves."

